

*A Help to*  
**DISCOURSE:**

O R,

*More Merriment mixt With  
Serious Matters.*

Consisting of Witty, Philosophical,  
Grammatical, Physical, Astronomical  
*Questions and Answers.*

As also

*Epigrams, Epitaphs, Riddles, Jests,  
Posies, Love-toys, &c. are added,  
and plentifully dispersed.*

Together with

*The Country-mans Counsellor, and his  
yearly Oracle, and Prognostication, with  
Additions, or a Help to preserve his  
Health; never before Printed.*

As also the Art of Cookery, and sundry experi-  
ments, and their Extractions of Oyl,  
Waters, &c.

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*The seventeenth Edition.*

*Davus es? huc venias, & eris mox Oedipus alter.*

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L O N D O N,

Printed by J. R. for R. Scot, T. Bassett,  
J. Wright, and R. Chiswell. 1682.

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## In Laudem Operis & Authoris.

**L**ook as a stately Edificer rais'd high  
Pleaseth the Builder, feeds his curious eye :  
Yet if within the whole work we survey,  
The owners ornaments adorn his clay :  
Even so is Man built up by God, to be  
A receptacle for the Trinity ;  
To beautifie this frame, nothing more dear  
Than Knowledge, that's divine, which thou hast here  
At easie rate. It's Balm from Gilead brought,  
where Canaans blessed language thou art taught.  
Phylosophy, that fraught the Cynicks hours  
with knowledge of th' immortal powers,  
Is hither brought ; discovering the true use  
Of contemplation : This book doth produce  
A compleat Synod, whose authentick word  
Becomes the sagest : it's like Jonas Gourd,  
which veil'd him from the Sun, for it will advance  
The simplest from the vale of ignorance.  
Here Reverend Fathers, Poets, Orators,  
Councils, School-men, and Philosophers,  
In one joynt-union gravely all agree,  
That thou another Oedipus shalt be,  
Expounding what's most dark ; whilst th' unread swaine  
Envyng th' ingenious Musick of the brain,  
Sits mute to hear thee speak ; but thy reward  
Is fame, respect, Preferment, and regard.

Such fate attends that man that will but look  
Friendly, to read the good things of this book :  
Seeing men from beasts this little difference have ;  
Man can discourse and laugh. Then he that gave  
Thee these endowments bettered for to be,  
Take this Discourse, or VVits Monopoly :  
And such sweet profits of it shall ensue,  
(As what indeed is ever good mans due)  
Honour and fellowship among the wise,  
From whence this benefit or good doth rise :  
As bearing, reading, and calm conference ;  
VWhere man's most safe, and shuns the base expence  
Of hasting time ; time's only lent to man  
His wayes I examine, Arts wide depth to scan.  
Be then advertis'd, this Help to Discourse,  
Bespeaks thy future good, 'twill gently force  
Knowledge into thee ; and the generous wise  
VWill know thee fit for all societies.  
If in thee, all, or none of these find room,  
Others will speak, whilst thou with shame sit'st dumb.

W. L.

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ALIUD.



## A L I U D.

**O**R as a Statuary on a stone,  
Conceits what Image he may form thereon.  
Pencels his thoughts ; then his industrious hands  
Drives forth the needles matters, and so scans  
His labours period, and to all declare  
A seeming Creature, beautiful and fair :  
Even so our Artizan, more to express  
The marrow of great volumes in his less ;  
Here labours to present unto thy view  
This little model, ancient, and yet new  
In some addition, and the whole so till  
That look, or walk, or taste, or what you will.  
As in a Garden, reach but forth your hand,  
There's fruits, there's flowers ; but wish for, and  
command.

That every page as fancy may invite you,  
Like to a several Arbour may delight you ;  
Not longer then to stay you at this door,  
Set on this Ark, and peruse it o're.



*Ad Amicum suum candidum  
et cordatum.*

**W**Hat lay imprision'd and confin'd alone,  
Only to deeper apprehension,  
In several Authors diversly distract,  
Is here collected, and in one compact.  
Here's help for those whose wits and brains are dry,  
And for Discourse a twelve times new supply :  
Which our unwearied *Author* once more sends  
That would be still a helper to his friends.  
Matter and form, two Pillars that uphold  
And deck forth story, like rich stones in Gold ;  
Being neatly married in harmonious skill,  
Yield store of Matter and Discourse at will.  
But if some ruder hand shall sever either,  
The grace was found in both, is lost in either.  
If any breach thou find betwixt these twain,  
Be thou the Priest to marry them again :  
Which thou shalt hardly need, for they have stood  
Out some years trials, and approv'd them good.

H. H.



# A Help to Discourse.

## Introduction.

**T**O beg in God, is the best Foundation that can be laid, as testifieth both experience, example, and consent of Ancient, Sacred, and Prophane Writers. After which President, in that little I purpose, do I task my self a follower, that I may begin more Orderly, proceed more Decently; and end more profitably; wherein thus I proceed:

### 1. In Divine Propositions.

Quest. **W**Hat is the most ancient of all things?

A. GOD; because he hath no beginning.

Q. Wherein doth he most manifest himself?

A. In the Scriptures, the Herald of his Truths, and the witnesses of his mercies.

Q. Wherefore are the Holy Scriptures, containing the mystery of man's salvation, folded up by God in such obscurity and darkness, as sometimes Maximilian the Empe-

rov, in the first of *his eight questions to the learned Abbot Tritemius demanded?*

*A.* The Holy Scriptures (as a Father saith) unless they be read with that Spirit by which it is believed to be written by the Inspiration of God's Spirit, for the direction of Man's life, and that with Humility, and desire to know and be governed by it, cannot be understood, but remain as a dead Letter in the efficacy thereof.

Concerning whom, yet further St. Gregory saith, Though they have of themselves that height and depth, wherein their Mystery may exercise the wisdom of the Learned; yet have they also that easiness and plainness, that the simple may be comforted and taught; being in themselves that wonderful River, both shallow and deep, wherein as the Lamb may wade, the Elephant may swim.

Of whose depth St. Austin thus speaketh further; The Holy Scriptures are thus written, saith he, that by their height the proud may be abased, as with their easiness the simple may be comforted: Adding withal, That it is our dulness of capacity that they seem so hard unto us, and the veil of our hearts which cannot be removed, unless by him which hath the Key of David, which opens where no mans shuts, and shuts, and no man opens, which only can open that sealed book.

And therefore, as another Father saith: God hath not wrapt up these high Mysteries of Scripture in such obscurity, as envying man's knowledge; but that the study and industry of man might be the more profitably exercised: adding withal, That no man ought to be too much dejected, that he cannot understand every mystery therein, for that there are some things that to be ignorant of, though they may somewhat subject thy presumption, will not endanger thy salvation; for that all things are not so necessary to be perceived of all. And therefore, according to St. Austin's rule, if thou lovest the Law of God, manifest

fest it in reverencing that which thou understandest not, as in practising that which thou doest understand ; and thou shalt have first wherewithal to drink, after stronger meat to eat ; and possess thy self with patience, knowing that whilst we are in this mortal flesh, we can perceive but as in a mirrour : Yet that hereafter we shall be translated to a higher Academy, where God himself shall be our School-master, and then we shall see him as he is, where all shadows vanish, and the substance only is embraced ; where being ascended, we shall know the truth of all, either argued or debated of in this sublunary Region, where we live among doubts.

*Q. What are those three Conjunctions, Saint Bernard so wonderfully wondred at ; the like whereof never can, or shall ever be done again upon the face of the earth ?*

*A.* Three works, three Conjunctions hath that Omnipotent Majesty made in the assumption of our flesh, wonderfully singular, and singularly wonderful, even such as the very Angels were amazed at :

1. Conjunction of God and Man.
2. Of a Mother and a Virgin.
3. Of Faith, and the heart of man to believe this.

*Q. Which is the greatest of those Conjunctions ?*

*A.* The first Conjunction is wonderfully great, wherein is conjoynd Earth and GOD, Majesty and Infirmitie, so much vileness, and so much purity ; for nothing is more precious than God, nothing more vile than dirt. The second no less wonderful : For by the ear of man it was never heard, nor by the heart of man ever conceived, that a Virgin should bring forth, and become a Mother, and that there should be a Mother that should yet remain a Virgin. The third is inferiour to both first and second, but not less strange, that mans heart should have power to believe this.

*How many severall ways since the beginning of the world hath God brought forth man ?*

*A.* Four ways, according to Ansim, which are these ?

1. A Man without the help of either Man or Woman; as *Adam*.

2. A Woman out of man, without the help of Woman, as *Eve*.

3. By both man and woman, according to the common course of Nature.

4. Of woman without man, as *Christ*.

Q. *By the conjectures of the learned, for how many thousand years from the Creation was the world ordained to continue?*

A. Six thousand years, because that as in six days the world and all that therein is, was created, and so God rested the seventh: So thereupon it is probably collected, that in 6000 years, which are but as six days in God's Account, it shall again be dissolved: After which shall follow an Everlasting Sabbath of rest. Of this opinion were many of the Fathers, and others most modern Writers; as that there should be two thousand years before the Law, and two thousand years under the Law, and two thousand years under the Gospel.

Q. *But of this, what shall I determine?*

A. Let this Doctrine then suffice thee, and all other good Christians; That we are religiously to expect the end of the world, and the coming of Christ, and so dayly expecting to prepare our selves thereafter, but not curiously to pry into those hidden and unrevealed secrets, nor imparted to Men or Angels.

Q. *Why almost among all Nations, is the Name of God expressed in four Letters?*

A. The Learned do agree that this is done partly from the imitation of the Hebrews; but more especially from the meer Providence of God, which otherwise could not be: As among the Latines, it is *Deus*; the Ægyptians, *Theut*; the Persians *Syro*; the Hebrews, *Adoni*; the Greeks, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans, *Gott*. And withal to signifie, that as his Name consists of four Letters, so his Mercy hath a relation thereunto; in that he will have his Elect gathered unto him from out  
of



of the Four Quarters of the World.

*Q. What are those things that cannot be designed ?*

*A.* The School-men do affirm, GOD, for his exceeding formosity and beauty ; Sin, for its exceeding deformity and loathsomeness ; the first matter for the exceeding informity and inexistency.

*Q. What number is the most vital among men ?*

*A.* Eight ; because eight souls were only preserved in the Ark, and eight only in the Scripture mentioned to be raised from death to life.

*Q. Since Adam and Methusalem lived 900 and odd years, why did God never suffer any to accomplish 1000 ?*

*A.* The most of the Learned are of Opinion, that this is not without some deep Mystery : and which may be, partly because a thousand years hath a Type of perfection ; God never suffered any to fulfil it, to shew, that there is no absolute perfection in this World.

*Q. What is man, and his perfection in this world ?*

*A.* Man, in this world, is as it were the Compendium or Epitome of all Creatures, for several Creatures live in several Elements ; as Water-Fowls, and Fishes in the Water ; Birds in the Air, Beasts upon the Earth ; but man enjoys all these : With his heart he looks up to Heaven, with his mind he looks into Heaven, and with his feet he walks upon the Earth, his Arms keep the Air, as the Birds flie ; with his eyes he contemplateth Heaven and Earth : and all sublunary things : He hath an essence as other bodies, produceth his seed as Plants, his bones like stones, his blood like the Springs in the Channels of the Earth, his hair like the Grass, the Ornament of the Earth, &c. He lives as a Plant, flourisheth as a Tree ; for a man is as a Tree turned upward, his Feet are like the Boughs, his Head like the Root, his Body like the Trunk. Besides, some Creatures are only as Stars ; some are, and live, as Planets ; some are, live, and have Sense, as Beasts ; some understanding, as Angels ; all these concur in Man, *Est, vivit, sentit, intelligit.*

*Q. What*

*Q. What three things are those, that he which often remembers, shall seldom do amiss?*

*A. That above there is an Ear that hereth all; an Eye that beholds all; a Book wherein all our offences are written.*

*Q. Whereunto may likewise be annexed a second Memento, and not inferiour to the first, being Saint Anselms observation upon the Last Day?*

*A. Where at thy right hand shall thy sins be accusing.*

At thy left hand, infinite Devils exacting.

Under thee the furnace of Hell burning.

Above thee an angry Judge.

Within thee thy conscience tormenting.

Without thee the world flaming.

Where only the Just shall be saved.

Whence to flie it shall be impossible.

To continue still, intolerable.

Therefore while time is, prevent that that in time will be: For as one saith, if it be not prevented, it will be repented.

*Q. What was he that never laughed, but sometimee wept, as we read in the Scriptures?*

*A. Christ, of whom we read that he three times wept.*

1. When *Lazarus* was dead.

2. Over *Jerusalem*.

3. Upon the Cross, when he delivered up his Spirit with cryes and tears.

*Q. There be four duties we chiefly owe, and among all other are especially bound to pay: and which be they?*

*A. Debemus* { *Deo timorem.*  
*Patrie amorem.*  
*Parentibus honorem.*  
*Proximo favorem.*

To { God, fear.  
 Our Country, love.  
 Our Parents, honour.  
 Our Neighbour, favour.

*A Rule for our life.*

So { Lean, { as if } thou shouldest live alwayes.  
 { Live, { } thou shouldest dye to morrow.

*Suspice Cælum, despice mundum, respice finem.*

Look up to Heaven, despise the world, respect thine end.

*Q. Their are three especially unhappy in the Law of the Lord, and who are those?*

- A.* 1. He that knows and teacheth not.  
 2. He that teacheth and doeth not.  
 3. He that is ignorant, and yet learneth not.

*Q. Whether was there any writing before the Flood? And if, how preserved, notwithstanding the Deluge after it?*

*A.* It is answered: VVe have no writing before the flood: Yet *S. Jude* doth somewhat insinuate of the writing of *Enoch*; and *Josephus* and others write, that he erected two Pillars, the one of Brick, and the other of Stone, wherein he wrote of the two-fold destruction of the world, the one by water, and the other by fire; which by tradition was preserved to the days of the Apostles.

*Q. What was the sentence, according to the opinions of the Learned, that Christ wrote with his finger in the dust of the pavement of the Temple?*

*A.* Some think it was the same that he spake; He that is innocent, let him throw the first stone at her: Others think it was this; *Festucam in oculo fratris cernis, trabem in tuo non vides*: Thou seeest the mote in thy brothers eye, but not the beam in thine own.

*Q. What books did Samuel write, besides those two in Scripture, that bear his name?*

*A.* A Book of the Office and institution of a King.

*Q. What*

*Q. What Books did Solomon write, besides these extant in Canonical writ?*

*A. Solomon wrote three thousand Parables, and five thousand Songs, besides that ingens opus, of the Nature of all Herbs, Trees and Plants, from the Cedar, to the Hyssope upon the wall. all destroyed by the Babylonians at the destruction of the Temple.*

*Q. Whether did God create hurtful Creatures, as Scorpions, and such like?*

*A. It is answered: There are some that seem evil unto us, which yet are not simply evil of themselves; for no substance is simply evil of it self: and the Scripture teacheth us, that Serpents were created among other Creatures; but God propoundeth that all were good: but that some Creatures are now hateful to Man, that is not to be attributed to the first Creation; but to the second, after the lapse or fall of Man; who if he had persisted in his duty to God, no Creature should have been offensive to him, but over them he should have born a willing subjection. For God made nothing evil; neither doth he make sickness, barrenness, lameness, or the like: but they rather have deficient then efficient causes: as the want of health, his good Creature, is the cause of sickness; the withdrawing of Light, the interposition of darkness; and so the like.*

*Q. What name was that among the Jews so highly revered, that it was only lawful for the Priests to name it, and that but at the solemn Festivals.*

*The Name Jehovah, a word consisting but of seven Letters, and yet all the five Vowels, according to this Verse.*

*Quinque simul junctis constat vocalibus una  
Dictio, & est magno majus in orbe nihil.*

Five Vowels joyn'd together make a name,  
In Heaven or Earth, none greater than the same.

*Q. What*

*Q. What among other are held to be things of great difficulty in Scripture to believe, and of the greatest opposition to sense to conceive?*

*A.* Some think the Creation of the World, being made of nothing: some the conservation thereof, and all Creatures therein; some, the Incarnation of the Son of God; others, the Resurrection of the Flesh. Besides these, there are some that think Noahs Ark, and the union and preservation of so many divers creatures in it, so many mouths fed, ordered, and at last safely delivered out.

*Q. In how many Chapters and Verses doth the Canon of the old Testament consist?*

*A.* In 777. Likewise the Jewish Rabbines have collected to be in the Books of the Law, verses 5845. In the Prophets 9294. In Haggai 8064. In the Books of Apocrypha, chap. 173. In the New Testament, chap. 260. *Malachy*, which is the last of the Prophets, stands as the Porch between the Old and New Testament: whereat (as *Tertullian* saith) *Judaism* ends, and *Christianity* begins.

*Q. Where was God before he made the world?*

*A.* *St. Austin* noteth this as vain a curiosity to enquire, as it is to demand what he did before he made the same; and yet to give the curious some satisfaction, to the first he answers; That God dwelt in himself, by himself, and was God to himself. And for the second he was not idle, in that he chose us before the world, and proposed in himself the Creation of all things. But he that will further busie himself to pry into this Ark, how all things could be made by his Word! when God made choice of a remnant, and rejected the greatest part, and the like; let such questions, say we, amaze the curious, and humble the wise, and let it be thought a sin in us to have a tongue to speak, or a heart to think, where the Spirit of God had not a pen to write; and let such be answered, as *St. Austin* answered one curious in such questions: That he ordained a Hell for such kind of Inquirers. And as *Euclid* the Philosopher answered one so demanding;

manding ; What thou askest (quoth he) I am ignorant of ; but this I know, God is angry with such kind of Inquirers.

*Q. There is a thing which is the Temple it self, the Altar, the Priest, he to whom it was offered, he that was offered : And who was that ?*

*A.* A strange collection proposed and resolved by them that have sweat in the travail of the Scripture, and verified of him of whom all the Prophets bear witness, that is, Christ : for in a Sacrifice four things are to be considered : 1. To whom it was offered. 2. By whom. 3. What is offered. 4. For whom it is offered ; which all have their concurrence in him.

*Q. Whether did the Cross bear Christ, or Christ bear the Cross ?*

*A.* It doth both, and both at once ; and in bearing him, it bore all our Iniquities : and therefore, as a Father prayed, so I desire that he may be wholly fastned in my Heart that was wholly fastned on the Cross for me, of which thus, further.

*Inter carnifices sancto pendente latrone,  
Parest poena trium sed dispar causa duorum :  
Hi mundo sunt quippe rei pro crimine multo,  
Huic reus est mundus salvatus sanguine just.*

*Between two thieves the just condemn'd to dye  
Did hang, where all like punishment did trie,  
Though for a cause unlike they both death tri'd ;  
For sins i'th world, he for the worlds sins dy'd.*

Of which one thus wittily adds, that if ever goodness was in the midst of evil, then it was.

*Q. What was the two Thieves names ?*

*A.* Desmas and Iesmas.

*Iesmas damnatur, Desmas ad astra lavator ?*

*Q. What were the first and last words that Christ spake in this world ?*

*A.* The first was *Fiat*, Let there be : and after he added,

ded, *Increase and multiply*: the last words were; *Father into thy hands I commend my Spirit.*

*Q. Whether it is more necessary that Christ should be in Heaven, or in the Sacrament, as the Papists would have him?*

*A. In Heaven*: witness Christ himself, when he saith, *It is expedient that I go away from you; for unless I go, the Comforter will not come.*

*Q. What wicked man was that, that for a most vile price sold to others what he had not in his power, and yet what was more precious than all the world?*

*A. Judas that sold Christ*: of whom as a Father writes, his death was answerable to his life, in that he was hanged being a thief, that he burst being a Traytor, &c.

*Q. A certain godly man required a gift from a wicked man, a gift that was more excellent than all the world, and yet he gave it: and what was that?*

*A. Joseph of Arimathea, when he begged of Pilate Christs body.*

*Q. What part of the body of man doth God chiefly require for his service?*

*A. The Heart, that inward Triangle of love; the which he calls for, in these words, My Son give me thy heart: and in another place, This people honour me with their mouths, but their hearts are far from me. To which purpose is here annexed a Fable of a certain Hermit, that in his devotion besought God, that he might know what worship he required chiefly: who was answered by the Oracle in these words,*

*Da mediam Lunem, Solem, simul & Canis iram;*

*Give the half Moon, the Sun, and the anger of the Dog.*

He good old man hearing this *anigma*, began to be perplexed to think of the impossibilities, as how he should be able to pull the Moon from the sky, though the lowest of all the Planets, yet too high for his reach, or capacity, much less the Sun in a higher Sphear,



Sphear, and more difficult, until it was thus explained to him.

Give { *The half Moon,*  
*The Son,*  
*The Dogs anger* } that is { C.  
 O.  
 R.

And that is the Heart, a gift that God requires.

*Q. Into how many parts is the world divided?*

*A.* The world is divided into four parts, and four Religions possess the same, and with much diversitie in every one; so as the saying is, How many heads, so many opinions; which four are, *Judaism, Christianity, Mahometism, and Paganism.* Therefore it was the good Counsel of *Vincentius*, where he said; We are not to sway Religion to what fancy we would have her, but we must be swayed by her, whether she leads us; whereupon we conclude it unadvisedly spoken by an Emperor, who walking in his Garden, answered one that had endeavoured to root out many Sects out of his Land, that their diversity delighted him, as the diversity of his flowers, to look upon; and that seeing every man made a Religion to his humour, there would as soon be an unity therein, as a truce between the VVind and the Sea.

*Q. To what is an Hypocrite most fitly compared?*

*A.* To a Candle that carries a fair Light or shew to others, but wasts its self for his vain glory to the socket: Besides, every Hypocrite is said to have the voice of *Jacob*, but the hands of *Esau*.

*Q. What was the difference between Cain and Abels sacrifice?*

*A.* Thus much, as hath been observed by the Poet; where *Abel* saith,

*Sacrum pingue dabo, nec macrum sacrificabo;*

*My fat to holy use I'll give,*

*And not my lean, they still shall live.*

But every Hypocrite saith thus, with *Cain*,  
*sacrificabo macrum, nec dabo pingue sacrum.*



*My lean shall to the Altar fly,  
And not my fat that ought to dye.*

*Q. Whether were the Heathen Gods, or Heathen men more ancient?*

*A. Certainly the men that made the Gods.*

*Q. In what place was it, that the voice of one Creature pierced all the ears of the world?*

*A. In Noahs Ark.*

*Q. By what precept was it, that Philip King of Macedon, became something humbled in his thoughts, after his Victories, when nothing else could admonish him?*

*A. By the wise counsel of one of his Captains, who, noting his ambition, bad him measure his own shadow, and he should find it no longer than it was before.*

*Q. By what means came Sesostris, a King of the Egyptians, somewhat to pull down the ambitious plumes of Pride and Vanity?*

*A. This King Sesostris as Stories mention, having conquered divers Kingdoms, and led Captive their Kings, vassalled four of them to the service of his Horses, to draw his Chariot: where, ever, as the wheel turned, one of them looked back; and most earnestly noted it: insomuch, that Sesostris perceiving it, demanded his Reason therefore; who told him, that, Thereby he observed the mutability of Fortune, in the present subjecting and sudden advancing of first the one part; and then the other; how the highest came presently to be low-st, and the lowest part presently to be highest; and all without intermission or stay. Hereupon Sesostris remembering himself, and pondering his saying, presently unyoked his Kings, and would no more be so drawn.*

*Q. How became the Tyrant Hiero somewhat to contemplate of the Majesty of God?*

*A. Upon his command to Simonides, the wise Poet, to discourse what God was, when he required, first for respite one day; after that, two days; after that, four days; whereupon, Hiero wondring why he took such*

such pause, required his reason: he told him, the more he entered into consideration thereof to instruct his inability, the more unable he found himself to direct another, or to conceive aright what God was himself. As likewise it is storied of a Scholar of St. *Austines*, that came to him to be instructed in some points of Divinity, to whom the Father gave this lesson to learn perfectly, and then to repair to him for another; I said I will look to my wayes, that I offend not with my tongue. VWhich this Disciple having received, departed from him, and returned no more in 19 years: and being asked by his M. why he came not again in so long time, he told him the lesson was so hard, he had not well learned it, although so long studied it: and all this, to shew the infinite depth of God and his Mysteries, which like veins of silver, the deeper they are searched into, the richer they are found.

*Q. What are those that cannot, will not, may not, do not rightly, understand?*

*A. 1.* There are certain, that neither understand God, nor can understand him; and those are dead men.

*2.* There are others that may understand, but care not; and they are wicked men.

*2.* There are another sort that desire to understand, and cannot, and those are fools.

*4.* There are a fourth sort that do both understand and make use; and these be godly.

And therefore it is the wise saying of a Father, who asked this question, Art thou a Christian? then it behoves thee to contemn that that seems to be, and is not; and to embrace that that seems not to be, and yet is.

*Q. One asked a King of the Egyptians, what was the most delightful thing in the world: And he answered:*

*A.* The Light which distinguisheth all colours, creatures, and beauties in the world, and is it self, the

the most goodly Comfort and Object of that most excellent Sense, the Eye : and therefore, as one saith ; When thou beholdest the Light of Heaven, that first and blessed Creature of Gods hand, that in a minute transfuseth it self throughout all this lower Region, think on the testimony of St. *John*, that God is Light, Essential Lightness, in whom there is no Darkness.

*Q. What day was that, that the like was never before, nor never shall be hereafter ?*

*A. When Joshua* prayed in the midst of the Battel, so that the Sun stood at a stay, and hastned not towards his Western period, so long, that as *Justin Martyr* saith, it made the day 36 hours long. And yet some write, that three hours it stood still in the days of King *Hen. 5.* till the Earl of *Ormond* in *Ireland*, with his small Company, overcame, *Amore Ashur*, and others with their terrible Armies.

*Q. Of what wood was the Temple of Solomon built, dedicated, and consecrated unto God ?*

*A. Of Cedars, of Sichein-wood, and that by the Command of God himself ; and some reason thereof may be this : 1. For, That the Cedar-Tree is alwayes green, odorous and sweet ; neither will it bend, but support it self upright with its own strength. 2. For that is truly verified of it, that is, spoken of the Irish wood, that neither worms nor moths breed in it, nor live near unto it. 3. For that it is neither massie nor ponderous to load or oppress the Walls, but strong and light.*

*Q. Of what wood was the Cross of Christ made ; and whether of one entire tree, or of several kinds of wood ?*

*A. The Cross of Christ as we have it by Tradition, was made of three divers sorts of wood, which was, Cypress, Pine and Cedar, all significant, and not without their mystery ; the Cypress being an Emblem of dissolution and death ; for being cut or wounded, it withers and wasts away ; The Cedar of Immortality, because it withstands the consumption, and wastes of Time to a dateless perpetuity ; The Pine, a navigable*

gable woods that floats upon the waters, and therefore the most useful for ships, to signifie, that death should have no more power, nay, less, to overwhelm him than the Pine is subject unto drowning by the violence of the waters.

*Q. What is thought to be the occasion that Christ cursed the Fig-tree being barren, since it was neither a reasonable creature, nor disposer of its own seasons, and specially being not then the time of bearing?*

*A.* This is thought not to be without many deep Mysteries; one whereof especially is conceived, to note out the hatefulness of Hypocrisie, that seems to flourish with displayed leaves of vanity and ostentation, but wants the true fruit of faith, which are good works and charity.

*Q. Why was the same tree in Paradise (without doubt good, and very good; for all that God created was very good) forbidden Adam to taste?*

*A.* Many wonder hereat, and one of the Fathers in his Admiration hath brought in Adam thus expostulating the case with himself: If it be good, why may not I touch it? If it be evil, what doth it in Paradise? But to this St. Austin, and divers of the Fathers answer, That the command of God, in that, was rather for the tryal of his obedience, than for any other danger that would have grown to Adam by eating thereof.

*Q. What tree was that, that the same day sprang up and perished?*

*A.* Jonas's Gourd.

*Q. What trees in the Scripture are especially called, trees of God?*

*A.* It is thought to be those that grow forth of their own accord, as the Fir-tree, the Cedar, and the wild Olive-tree.

*Q. Is there a distinction of Sexes amongst trees?*

*A.* Pliny, a most certain Author, attributes both Sexes and VVedlock unto trees: and first, he instanceth upon the Palm-tree; the love between whom is such, that if the female be far dis-joyned from the  
masculine.

masculine, it becomes barren and without fruit : if the male have his boughs broken by any accident, the female becomes desolate, and droops like a VVidow.

*Q. What part in trees is the most strong ?*

*A. Those that grow and shoot towards the North.*

*Q. VVhat tree is that, that is most flourishing in the Branches, but most comfortable in the Fruit ?*

*A. The Vine.*

*Q. By what fitness or sympathy is the Vine taken to be the emblem of the VVife ?*

*A. As the Vine on the sides of the house, being neither so high as the top, nor so low as the bottom, is an ornament to the house ; so the VVife, placed in the middle condition, neither as the head, nor as the foot, but by the side as a fellow, for they are fellows, that walk side by side ; is an ornament to the Husband. And as the Vine yields the fairest shade of any Tree to sit under, so must the VVife be the shade and delight of her Husband. And as there is no Tree more sensible of wrong than the Vine ; for, cut it, and it will weep and bleed to death : so must the VVife, at any just reproof, be as tender and sensible as the Vine of cutting : and as the smell of the leaves of the Vine in the Summer drives away all noysome Beasts and Serpents, so must the thoughts of a Husband drive away in the VVife all evil provocations, and harmful intentions ; and as the Vine, being but a weak Tree, hath the VVall, or the Elm to support it ; so must the VVife, the weaker Sex, be supported by the Husband the stronger, &c. And as concerning both, thus further the Poet :*

*The fruitful Vine, and vertuous wife, are both for mans delight,  
For shade and comfort in the Day, and solace in the Night.*

To good end both of them were made, and so they both are still,

But oftentimes they are abus'd unto most dangerous ill.

And then we find it so fall out that these two weaker things,

Do overcome the strong, the wise, the greatest even of Kings.

*Q. Of the Apples of Paradise, or Adams Apples, what is related of them?*

*A.* That those Apples so called, are of exceeding sweetness, when they come to their full maturity and ripeness, and are called of some *Musci* or Musk-Apples; and it is thus observed, to at what part soever of them you cut, their appears a Crucifix in it: and it is reported for a truth, or rather conjectured upon pregnant probabilities, that the forbidden Tree of the knowledge of good and evil was of that likeness.

*Q. What Apple or Fruit was it, that Adam in eating, drew sin and death upon himself and his whole Posterity?*

*A.* It is uncertain, and cannot rightly be known, for the Scripture mentions it not: yet some Writers to satisfy the curious, thus bring their arguments; Some think it was a Persian Apple, and that at this day grows in the East, where Paradise was situate; some think it was a golden Apple, that was sweet to taste, and delightful to behold: some think it was a Cherry, some a Pear; but all these are uncertain: but this is certain,

*Adam, primus homo, damnabat secula pomo.*

*Q. How many ribs hath every man or woman?*

*A.* This question hath bred some controversie among the learned, for there are that affirm ever since the Creation of the Woman, that Adam lost a rib from his side, the man hath one rib less than the woman, and less than he had at first. Now there are of the other side, that affirm, and that truly, that there

there are in either side of either sex, as well of the man as of the woman, 12 ribs ; for that rib which Eve was formed of, was peculiarly made by God to that purpose : neither was it a bare bone, but had flesh likewise. And therefore, since from Earth, and the slime of the Earth, and from a bone from that Earth, all posterities are descended, though some be rich, and some be poor : some be noble, and some be base, yet they are all but one metal and descent, as to that purpose followeth :

*Anrea nobilitas luteam si vestiat ollam,  
Non ideo sequitur, hanc minus esse lutum.*

*If golden tiles gild an earthen Pot,  
That it's less earth for that, it follows not.*

And concerning the pride of clothing, this admonisheth us, that they should not be abused to that excess, but rather for our humiliation, the sad remembrancers of the fall of Man : for Adam in his innocency wore no clothing,

*Pellitus nunc es, fueras sine vestibus ante,  
Nudus eras purus, crimen amictus habes.*

*Q. VVhat seed of all other is the least, yet bringeth forth the greatest tree ?*

*A.* Christ himself expresseth this of the Mustard-seed, of which is reported in some Countries to be trees of such bigness, that they yield a shadow to sit under.

*Q. VVhat kind of men are most rare in the Kingdom of Heaven ?*

*A.* Some say, Hypocrites ; for when Christ threatens destruction to the wicked, he saith, their Portion shall be with Hypocrites. Some say Usurers. But the Germans Proverb saith, Princes ; which are as rare in Heaven, as Venison in a poor mans Kitchin : but this is always to be understood of wicked and irreligious Princes.



*Q. Who are those that are called, the Sons of thunder?*

*A. Saint James, and St. John, the Apostles; and the reason of this attribute is, for that they affright the wicked, rouse up the sloathful, drawing all to an admiration of their highness: from whence it is, as Saint Bede writes of John, that Son of thunder, that he thundred so high, that if he had thundred a little higher, all the world could hardly have comprehended him.*

*Q. Who were those that found not a Physitian to cure them, being living, but to raise them being dead?*

*A. Christ, Lazarus, the Daughter of Jairus, the Widows Son, Eutychus, Dorcas, and others.*

*Q. Who were those that once lived on the Earth, and never dyed?*

*A. Henoch and Elias:*

*Q. Who was he that dyed, and was never born?*

*A. Adam.*

*Q. Who was he that was but once born, and dyed twice?*

*A. Lazarus.*

*Q. Who was he that spake after death?*

*A. Abraham to the rich Glutton.*

*Q. Who and how many were those, that had their names foretold, and spoken of before they were born?*

*A. Ishmael, Isaac, Josias, Cyrus, and John the Baptist.*

*Q. Who was he that prophesied before he was born?*

*A. John Baptist in the womb of his mother: of whom St. Austine saith, that having not yet seen the Heaven, nor the Earth, yet he knew the Lord of both.*

*Q. What issue was that, which was elder than his Mother?*

*A. Christ: to which purpose, the Poet thus wittily followeth it:*

*Behold! the Father is the Daughter's Son,  
The Bird that built the nest is hatcht therein:*



*The old of time, an hour hath not outrun,  
Eternal life to live doth now begin, &c.*

*Q. Who was he, that seeking his Fathers Asses, found a Kingdom?*

*A. Saul.*

*Q. Whether of the two Companions, the Soul or the Body, have the greater hand in sin, and why for the sins of the one, they should be both together joyntly punished?*

*A. It is thus answered by a Similitude: A Master of a Family, committeth his Orchard to two Keepers, of the which the one is lame, and the other blind: where the Cripple that had his eye-sight, spies out certain golden Apples, hanging upon a Tree, delightful to his sight, and contentive to his taste, if he might but obtain them: he not able to pluck them, relates to his fellow how pleasant the fruit seems to him that he looks upon with his eyes, and how willingly he would taste, if he had but legs to bear him to them: To whom the blind answers, And I would not stick to pull the Apples, if I had but thy eyes to see them; and so at last between this debate they agree, that he that had his eyes should ride upon the other's shoulders that had his legs. this being done, they were able to pluck the fruit, and did eat: and having eaten, the Master of the Orchard enters, and finds his damage, inquires by whom it was done, and they both confess their act and furtherance, how the one used his feet, and the other his eyes, and so they did it between them. The Master finding it so, punished both with one equal punishment, as they had both deserved. After which example, doth this most wise Governour exempt neither body nor soul, because they both lend their furtherance to sin: and being thus both guilty, thus he punisheth them both inseparably for ever.*

*Q. But why should Eternity punish that which is committed in Time, and oftentimes but a short time?*

*A. First, because the sin, though it be committed in time, is against an infinite Majesty. Secondly, be-*

cause God judges according to the wilful inclination of a sinner, that would sin eternally, if he might live eternally : and to this indefatigable bent of wickedness, God answers him with everlasting punishments : For as a Father saith, *Peccat homo in suo aeterno, punit Deus in suo aeterno* : Man sins in his eternity, and God punisheth in his eternity.

*Q. What knowledge is required in a Christian ?*

A. There is a two-fold knowledge: *Vie & Patrie* : The first is of this life, where he that knows most, knows but in part : The other is of our Country Heaven, wherein we shall know, even as we are known, *1 Cor. 13. 12.*

*Q. Whether do fools bring more profit to wise men, or wise men to fools ?*

A, *Cato* saith, that fools bring more profit to wise men, because wise men, seeing their folly, they endeavour to avoid it : whereas fools, on the contrary, make no use of the wisdom of the wise, by reason of their folly.

*Q. Wherefore do Serpents, since they hate all mankind, yet chiefly bend their force against women ?*

A. By reason of the perpetual enmity put by God between the woman and the Serpent, and the seed of the woman, and the seed of the Serpent. Of which one thus writes, concerning the blessed seed of the Woman, that broke this cursed head of the Serpent.

Q <sup>ue</sup>	a	d	ir	fu	str
os	nguis	irus	isli	de nere	avit.
H	Sa	m	Chr	vul	l

And, as another to the like effect :

*Anguis peccatum & mortem generavit in horto :  
Sanguis iustitiam & vitam reparavit in ara.*

I.

Where the dire Serpent brought in  
wounds and death :

Christ by his blood hath heal'd,  
restor'd our breath.

2.

Both Sin and Death, to our exceeding loss,  
the Serpent gave in Garden to mankind .

But Christ restor'd again upon the Cross  
Justice and Life, whereby we ransom find.

And as another, to that purpose,

*Solvit pendendo, quod Adam commisit edendo.*

*Q. How is death proved to be nothing to us ?*

A. Thus : when death is, then we are not : and  
when we are, then death is not : and therefore death  
is nothing to us.

*Q. How is our life proved to be something, almost depending upon nothing ?*

A. Thus : The years that are past, are gone, and  
those we have not ; the future we are not certain of,  
and therefore boast not of : the time present is but a  
moment, and that is the brittle thread it depends upon.  
And therefore, to this I add, with a Father, Happy is  
he, that, in this his short minute , lays hold upon  
Christ's mercies, and, even whilst it is called, To day,  
and he may be found that bore all our infirmities upon  
his Cross. O Lord, saith St. Bernard, I may walk  
about the Heaven, and the Earth, the Sea, and the dry  
Land ; but I shall find thee no where so soon as on the  
Cross. There thou seedest, there thou sleepest, &c.  
And, as he further addeth, so may every sinner in this  
kind, concerning his unworthiness and his sins, either  
to seek or find him.

*Non sum læta seges, lolium sum triste : sed ore  
Me tamen in messem collige Christe tuam.*

*Englified,*

No fruitful Field am I, no blessed Wheat,  
 But cursed Cockle to weed out, not eat :  
 Yet though I am thus cast-out, lost, and sold  
 To sin, yet, Lord, reduce me to thy Fold.

*Q. what is the careless liver compared unto, and most fitly ?*

*A.* To him that sees his face in a glass, goes away, and either forgets his deformity, or cares not to amend it.

A good and short rule to meditate.

*Quid sis, quid fueris, quid eris, semper mediteris:*

Always meditate what thou art, what thou wast, what thou shalt be.

The young man's question to the old man concerning life, and what it is to live.

*Dic, venerande senex, humanum vivere quid sit ?*

The old man answereth :

*Principium vitæ dolor est, dolor exitus ingens,*

*Sic medium dolor est : Vivere quis cupiat ?*

*Englified,*

The beginning of mans life is grief and misery, the end of it grief and misery, and the middle nothing but grief and misery, which conjoyns both the middle and end, and makes one compleat mass of sorrow and all : of which we may say, as one saith,

*what joy to live on earth is found,  
 where grief and cares do still abound ?*

And therefore, the more firmly to fix this Exhortation, again he saith, Young men, hear me an Old man, that being a young man heard old men, and have both by relation and experience, found the truth hereof.

*Q. what sin is that, which by making others contemptible in a mans own eyes, makes his owner contemptible in the eyes of God ?*

*A.* Pride, a sin so much beaten against by the learned

learned of all ages, that it is admired how it hath preserved a life so flourishing to these times of ours.

A pithy Ænigma whereof, to that purpose, is here fixed.

O —	} SUPER	Et,
Mors		Te :
Cur		Bis ?
Deus		Nos
Negat		Bis
Vitam		Nam !

*Englised.*

O proud Man,  
 Death is above thee :  
 Why wilt thou be proud ;  
 Seeing God above us  
 Denies to the proud  
 The Life above !

*Further motions for Humility.*

If these deject thee not, then consider a little further with me, whither this life will lead thee, which is, to Death ; and whither will death carry thee, but to Judgment.

But before we come to speak of the Judgment; let us a little consider Death.

*Mors antrorsum & retrorsum considerata.*

Death considered backwards and forwards.

*Mors spiet innumeris morbis abrumperé vitam.*

*Omnia mors rostro devorat ipsa suo.*

*Rex, princeps, sapiens, servus, stultus, miser, æger.*

*Sis quicunque velis, pulvis & umbra eris.*

*Englised,*

The many sorrows that are Heirs to breath,  
 And Twins adjoyn'd to it, are free by death ;  
 With whose imperial Sythe, the wise, the just,  
 Princes and Kings are all mow'd down to dust.

*Q. what is there concerning the last Judgment?*

Before this Judge, all Judges shall appear,  
despite their greatness, dignity or place,  
For to be judg'd, as they have judg'd here,  
where fear, nor friendship, justice shall outface.

Excuses there t' alledge, will be but vain,  
as to appeal unto the See of Rome;  
For there the guilty, though he much do faine,  
shall not pervert his justice, nor his doom.

Weigh then, most wretched man, thine own estate,  
how in this Judgment thou maist stand upright,  
Where shall no book be opened to relate,  
but even the conscience shall it self indite.

For, as Saint Bernard saith,  
*Non sicut amo, non sicut odio, non sicut timeo; sed si-  
cut invenio, iudico.*

*which is,*  
I judge not as I love, I hate, or fear;  
But sentence on the truth of what I hear.  
*Q. what shall be the last words that shall be spoken in  
this world?*

*A Come ye blessed; Goye cursed &c.  
Aspera vox Ite, sed vox benedicta, Venite;  
Ite malis vox est apta, Venite bonis.*

From which bitter word, I pray, with Saint Ber-  
nard, Deliver me, O Lord, in that day.

*Q. what are the parts of Repentance?*

<i>A. These six.</i>	{	Confession of Contrition for Detestation against Aversion from Conversion to Obedience to	}	Sin.     God.
<i>viz.</i>				

*Q. what Language, according to the conjectures of some  
Learned, shall we speak in the world to come?*

*A. The*

*A.* The Hebrew ; a Language, that Christ himself spake in this world, and the most Ancient and most Sacred of all, spoken by *Adam* and *Eve*, and which was not changed at the confusion of *Babel* ; the next whereto is the Greek, as most rich ; then the Latine, most copious.

*Q.* Which of all the *Psalms* of *David* is the longest, and which the shortest ?

*A.* The shortest is the 117. the longest the 119. the one consisting of 155 Verses, reckoning 4 lines, where the meeter ends, to a Verse ; the other of two Stanza's,

*Q.* Which of all the *Psalms* of *David* is the most mournful and compassionate ?

*A.* The Psalm. 77.

*Q.* What Psalm is that the wicked, nay the very Devils themselves, according as *Athanasius* writeth, tremble and quake to hear, read, or recited ?

*A.* Psalm. 68. Let God arise, and see his enemies scattered.

*Q.* How many Inns or Lodgings did the Son of God use in this world ?

*A.* Four : which are these ;

*Prima domus Christi, fuit alvus virginis almæ ;  
Altera præsepe, crux tertia, quarta sepulchrum.*

*Englished :*

Our Saviour's first house was the Virgins Womb,  
Second his Stall, third Cross, the fourth his Tomb.

*Q.* Since many other Birds resort to the dead Carcasses, as Crows, Prognosticators of weather ; and Vultures, that presage death and battel ; it remains to consider why it pleased the wisdom of God only to name the Eagles, as it is in the Text, where the dead carcasses are, thither will the Eagles resort ?

*A.* It is answered, For that by those he would figure out unto us the condition of the godly ; for as the Eagles fly the highest of all other Birds, so must

the faithful Christian soar up with wings of Contemplation : and though sometimes they stoop to the occasions of the world, yet their conversation must be on high : and as the Eagles are said to be sharp-sighted and can behold the piercing beams of the Sun ; so must the true Believer with undazzled-eyes behold the Son of righteousness with more resplendent raies, even the Son, that makes the Sun, that makes the day. And as the Eagles are fed with dead carcases, even so must the faithful Christian feed upon the crucified body of Christ.

*Q. What part of the earth was never seen but by four kinds of men ?*

A. The bottom of *Jordan*, and that when God divided the water : which was done, once by *Moses*, after by *Joshua*, then by *Elias*, and last of all by *Elizeus*.

*Q. Whereupon doth the foundation or base of the Earth consist, or upon what doth it rely ?*

A. It is a secret sought of all men, unknown of many, and perceived of few ; to which yet we answer from the Scripture : That the base and huge weight thereof relies on nothing ; and *Job* himself testifies upon no material thing, but is only supported by the power of God himself.

*Q. What is that that bears all, forms all, nourisheth all, increaseth all, creates all, buries all, and receives all into her again ?*

A. The Earth.

*Q. Whether doth it wax old, or not ?*

A. All writers do agree, and one age testifieth unto another, that it waxeth old as doth a Garment, or the birth of a woman : and experience it self finds that both in the fruitfulness, the strength, and operation of Herbs, Plants, and Vegetables, the defect and decay thereof is daily seen ; and the lessening of the Operation and vertue most sensibly perceived, in the languishing colour of many incurable diseases in these times.

*Q. Wherefore do the Jews break the Glass, in which the Bride and Bridegroom drink ?*

A. To



A. To admonish them, that all things are transitory and brittle as the Glass, and therefore they must be moderate in their pleasures and desires.

*Q. wherefore have all Jews a rank smell or savour?*

A. Some think, because they are of a bad digestion; others think, because they use not labour nor exercise, but live by Usury; some think the wrath of God upon them, the immediate cause; howsoever, they have been a people strangely dispersed over the face of the Earth, slaughtered and tormented in all Countries, *France, Spain, Portugal, Germany, and England.* Some of their offences were, Washing and clipping the Kings Coin, Circumcising and Stealing of Christian Children, and pricking them full of holes for their blood, which they conceited would cure the Leprosie and rank smell both of their breath and skin. In King *Johns* time they were fined at a 1000 Marks a man; upon penalty of not payment, to lose their teeth; an old Jew at *Bristol* had six of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in divers Kingdoms, upon a rumour spread, that they had poysoned all the Wells in those Countries; and, where ever they live at this day among Christians, they live in subjection and slavery to them they most hate.

*Q. what Country in the world is the most desolate and solitary?*

A. The Country of the *Sodomites*, where *Saram* won so much ground, that whereas, according to *Strabo's* description, stood thirteen Cities, scituate upon one of the most fruitful soyls in the whole Earth, even a second *Eden*, or Garden of Paradise, for pleasure and beauty? whence sprung those clustering Grapes from those Vines of *Engeddi*, so renowned in Scripture; stands not now one of those Cities, to magnifie herself above her fellows; but all, with *Sodom*, the Lady of them all, desolated and destroyed, not one stone left upon another, nor no other witness of their sometimes being more than the dire smell of Fire and Brimstone, the heavy Justicers of God that destroyed them:

them : and for the Fruit of the Vine, that made glad the heart of Man, in them perverted from his true use to sin and drunkenness, are only found now Apples of a beauteous appearance; but touch them, and they are but ashes, and of a sulphurous favour; an Air of so poysonous a Vapour above, that, (as Historiographers write) stifles the Fowls that fly over it, that they fall down dead, and the Fishes likewise in that dead-Sea under it, poisoned as they fall in, or float from the Silver-streams of Jordan, that thence empty themselves into the Sulphurous Lake.

There are four kinds of men that lay claim to their own and others, but not one rightly, and these are they :

1. The first saith, That which is mine is thine, and that which is thine is mine : and this is the Idiot.

2. The second saith, That which is mine, is mine, and that which is thine is thine; and this is the Indifferent man.

3. The third saith, That which is mine is thine, and that which is thine is thine : and this is the Godly man.

4. The fourth saith, That which is thine is mine, that which is mine is mine own : and this is the Wicked man.

*Christ* all, and without *Christ* nothing.

*Possidet ille nihil, Christum qui perdidit unum,  
Perdidit ille nihil, Christum qui possidet unum.*

*Q. What do we owe unto our neighbour?*

*A. Three things : that is to say,*

*Nostrum* { *nosse*  
          { *posse*  
          { *velle* } in { *consiliis,*  
                          { *subsidiis,*  
                          { *desideriis.*

*To counsel, to assist, to desire his good.*

Three things are most precisely necessary for every Christian man, and what are they ?

Faith ——— { without } G O D,  
 A good name, — { which we can- } Our neighbour,  
 A good Conscience. { not please } Our selves.

Of the latter of which one, writes,

*O vita secura, ubi est conscientia pura !*

O Life secure, that hath the conscience pure !

*Q. Why do young men many times say, they are younger than than they are; and old men, they are elder than they are ?*

*A. This doth youth, that he may seem to preserve the flower of his youth the longer: this doth age to regain more reverence and authority, but, either foolishly.*

*Q. He that learns from youth, whom doth he resemble ?*

*A. Him that eats Grapes before they are ripe, and drinks Wine before it be settled.*

*Q. But whom doth he resemble that draws his Precepts from old men ?*

*A. Him that eats ripe Grapes, and drinks old Wine; for, Seniores sunt Saniores; Incipientes, insipientes. And likewise much the more, Quæ laboriosa fuere juventuti studia, ea sunt jucunda senectuti otia, Whose studies were more painful in youth, their pleasures are more perfect in age; for in the largeness of knowledge is the sweetness of life; and therefore neither in youth nor age should we think our selves either too young, or too old to learn; but with the resolution of that Father, say, Etsi alterum pedem in sepulchro haberem, adhuc discere velim.*

Learning would I desire, and knowledge crave.  
 Though I were half sepulchred in my grave.

## II.

Hereafter follow certain mixt Philosophical Questions, more various, and of greater liberty.

Q. *Christ bids us be as wise as Serpents : wherein consists the wisdom of Serpents ?*

A. 1. That in the Spring she casts her old skin, to invest her in a new.

2. That she will defend her head above all things.

3. That she stops her ear at the voice of the charmer.

4. That carrying poyson always in her mouth, she still exposeth it before she drinks : of whom the Poet wittily thus writes,

*ut nulli nocuisse velis, imitare Columbam :  
Serpentem, ut possit nemo nocere tibi.*

*Englished.*

That thou no hurt of other men may'st take,  
Be wise as Serpents, for thine own dear sake :  
That against others thou do not offend,  
The Dove's offenceless nature apprehend.

Q. *whether may the warmth of Velvet, or Frize be more comfortable ? or whether the continued pleasures of great men, or the seldom, yet sometimes pleasures of poor men, be more delectable ? or, whether great men take more content in their great pleasures, than mean men in their lesser ?*

A. The warmth of health to the body is all one ; though Velvet have the superiority for ornament, it hath not therein for use : And as for the great pleasures of great men, being daily and common, they are not thought so delectable, as the seldom recreations of the mean,

mean, but rarely and desiredly afforded. In mean rags (wholsom; though not costly) the poor may be as much, nay, are (for the most part) more delighted, sleep as soft on their beds of Flocks, as the other on their Pallets of down: for, all content, or dislike, is of our own making: for so good or ill an Artist is Imagination, that it will turn Frize into Velvet, and Velvet into Frize: for as the Imagination shall be flattered, so the Senses are perswaded, and so it is enjoyed. And therefore I conclude, that that content which oftentimes lodgeth not under a golden-fretted Roof, may be found napping under a thatcht patcht Cottage. As the King sometimes in a Poem of his to that purpose wittily complained:

O Sleep, O gentle Sleep, Nature's soft nurse,  
How have I frighted thee?  
That thou no more will weigh my eye-lids down,  
Nor steep my senses in forgetfulness?  
Why rather, sleep, liest thou in smokie cribs,  
Upon uneasie Pallets stretching thee,  
And hush't with buzzing night-flies to thy slumber,  
Than in the perfum'd Chambers of the great,  
Under the Canopies of costly state:  
And lull'd with sound of sweetest melody?  
O thou dull God! Why liest thou with the vile  
In loathful cribs, and leav'st the Kingly-couch:  
A watch-case, or a common Larum-bell?  
Wilt thou upon the high and giddy mast,  
Seal up the Ship-boy's eye, and rock his brains?  
In cradle of the rude imperious surge;  
And in the visitation of the Winds.  
Who takes the ruffian billows by the tops,  
Curling their monstrous heads, and hanging them;  
With deafning clamour in the slippery clouds,  
That with the hurley, Death it self awakes?  
Canst thou, O partial Sleep, give them repose,  
In a wet season, in an hour so rude,  
And in the calmest and most stillest place,  
With all appliances and means to boot,

Deny

Deny it to a King? then happy lowly down,  
Un-easie sits his Robe that wears a Crown.

*Q. Why are not riches, in their flight, said to take to themselves the wings of a Cock, or a Hawk, or some other tame Fowl, but the wings of a Swallow?*

*A.* Because the Cock, and the Hen, and the Hawk, and such like, are domestical creatures; and though sometimes they step aside, yet may oftentimes again be found; as the Hawk sometimes by her bells, when the Swallow passeth away unrecoverable.

*Q. How many, and what Creatures are those that live only without meat?*

*A.* Four: the Chamæleon by the Air, the Want or Mole by the Earth, the Sea-herring by the Water, the Salamander by the Fire; unto which may be added the Dormouse, which lives partly by sleep.

*Q. What is the reason that Herbs that are planted in the Earth by the industry of man, grow up so slowly, and prosper so leisurely, though well manured, and excellently applyed every way, when as weeds and such like shoot up hastily of themselves, without either tillage or toyl?*

*A.* It is answered, that the Earth is to the one a Step-mother, to the other, as a natural Parent; and and therefore to those which are her own legitimate and truly, she lends the more nourishment, when to the other, but as bastards, she withdraweth it from them. For the earth is to the weeds, as mans natural corruption to his vices, which spring up of themselves plenteously: but vertue and goodness by grace and education more sparingly.

*Q. Why are Cats and Whelps brought forth blind?*

*A.* Because that drawing near to their maturity and ripeness, they wound and pierce the Matrix with their Claws, whereupon by their Dams, they are hastily and imperfectly cast out before their time.

*Q. Why doth blood issue afresh from an old member, or wound, many days before made and dried up; the Murthe-  
rer approaching near unto it?*

*A.* Our Naturalists observe divers natural causes to the effecting of the same, which for their uncertainty we meddle not withal; but thus conclude, that Murderer shall not be concealed or unrevenged: and to that end, the blood of the slaughtered cries for vengeance at the hands of God: which God so regarding, by that means answers, to approve to man what often seemeth doubtful otherwise, as hath most strangely been manifested.

*Q.* *Why do the affections of Parents run upwards to their Children, and not their Childrens run downward to them?*

*A.* Even as the sap in the root of a Tree ascends into the branches, and from the branches returns not into the root again, but runs out from thence into seed; so Parents love their children, but children so love not their Parents, but their affections run forward to a further procreation: Whereby it comes to pass, that one Father with more willingness brings up ten children, than ten children in his want, sustain one Father.

*Q.* *How is that there be many more women in the world than men?*

*A.* Some think, because Women are exempted from the Wars, from the Seas, Imprisonment, and many other troubles and dangers of the land, to be a reason sufficient, so others likewise there are, that think this may be a reason, Because in the whole course of Nature, the worst things are ever most plentiful. To which effect *Pliny* tells a Story of a certain Field-Mouse, that every Moneth brings forth thirty, when the Elephant, a creature of use and service, is three years in travel with one: And therefore one thus merrily writes of that sex.

*If women were as little as they're good,  
A Pescod-shell would make them Gown and Hood.*

*Questions of the Earth.*

*Q.* *How many miles is the Earth in circuit?*

*A.* It is uncertain, and cannot rightly be defined:  
for,



for, as the Lord said, Who hath measured the Earth? Yet the Mathematicians and Astrologians are of opinion, that it is four times 5400 miles: but however, in respect of the Heavens, they conclude but a point, where every Star in the eighth Sphere is esteemed bigger than the whole Circumference thereof; where if the body of the Earth should be placed in the like splendour, it would hardly appear: Yet, as saith a Father, We make of this little so great a matter, so admiring this miserable dust; on which, not only we that are but Dust and Worms, do creep, but also many other Worms, and Beasts besides: and yet this Point is divided among mortals into many points, and with fire and sword contended for, and fought; and many are so besotted therewith, that they would exchange for a more of this point, their part in Heaven, could they meet with a chapman.

*Q. Where is the center, or middlemost part of the Earth?*

*A.* At *Delphos*, as the Ancients would have it: to which purpose, *Strabo* tells a story of two Eagles sent from *Jove*, one from the East, and another from the West, which met at *Delphos*. Some are of opinion, that it is neer the Mount *Taurus*: *Ptolomeus* thought it under the Equinoctial: *Strabo* at *Parnassus*, a Mountain in *Græcia*: *Plutarch* was likewise of that opinion. But most of our Ecclesiastical Writers have thought *Judea* to be the middle of the Earth, and *Jerusalem* the very point a the very point and center; of which opinion was *St. Hierome*, *Hilarius*, *Lyra*, and others: according to the Psalm, God hath wrought salvation in the midst of the Earth, that is, at *Jerusalem*, by his Passion; yet in respect of the whole world, there is no place properly the middle, because it is round.

*Q. Wherefore is the world round?*

*A.* Because that it, and all therein should not fill the heart of man, being a triangle receivable for the holy Trinity.

*Q. How far is the East distant from the West?*

*A.* A days journey, for the Sun passeth between them every day, going by Astronomical computation 900 miles in an hour.

*Q. Where*



*Q. Whether is the Water or the Earth the greater?*

*A.* It is answered, the Water is bigger than the Earth, the Air bigger than the Water, and the Fire bigger than the Air.

*Q. What comparison is there between the Sun and Vertue?*

*A.* So much, that when as the Sun is at the highest, the lesser shadow doth it cast upon the Earth, as the neerer thereto the greater: so vertue, the more high and elevate it is, the more it shines unseen, unless to it self, and such as participate in the fruition thereof, as that other, the more unreal and declining a greater, but a worse light to the world.

A certain old Doctor of the Church, compared the Old Testament and the New to the Sun and the Moon; the Old borrowing light from the New, as the Moon from the Sun; the New being wrapped up in the Old, and the Old revealed in the New.

*Q. What is the highest of all things?*

*A.* The Sea is higher than the Earth, the Air higher than the Sea, the Fire higher than the Air, the Poles higher than the Fire, God higher than the Poles; higher than God nothing.

*Q. What may the world most fitly be compared unto?*

*A.* To a deceitful Nut, which if it be opened with the knife of truth, nothing is found within it but vacuity and vanity.

*Q. Si fugio sequitur, sed me fugit illa sequentem:  
Res Mira & varia est, dic mihi queso quid est?*

*English.*

If I her fellow, she me flies;

If I her flie, she follows me:

A thing most strange and various 'tis,

I pray you tell what it may be.

*A.* The Rain-bow, which seems to vary in colours according to the variation of the mind of him that beholds it.

*Q. What*

*Q. What times are we chiefly to select to our selves, for the ordering of our affairs, and as the most convenient for that purpose?*

*A. The morning and the Evening: in the Morning to propose what we have to do: in the Evening, to consider what we have done and effected: so that we may husband our time in the early and wise disposal and accomplishment of our affairs. And next,*

*That we may also have the first of these golden Verses on our side, and the other either frustrated, or not strongly against us, which ensue as followeth,*

*And first for our early rising in the Morning.  
Sanctificat, ditat, sanat, quoque surgere mane.*

*Englisht.*

*To rise betimes hath still been understood  
A means t' enrich, make wise, preserve pure blood.  
For the second.*

*Omnia scire putes transacta tempora vite,  
Vel male, vel temere, vel nihil egit homo.*

*Englisht.*

*Survey all things, and their swift progress scan;  
Rash, bad, or nothing in them's done by man.*

*Q. whether through the whole year, are there more clear or cloudy days?*

*A. The dry are more than the rainy: the clear more than the cloudy, according to the Poet:*

*Si numeres anno soles & nubila toto,  
Invenies nitidum saepius esse diem:*

*Number the days, the cloudy and the clear,  
And thou shalt find more fair than foul ith' year.  
But womens beauties if thou so compare,  
The greatest numbers are more foul than fair.*

*And yet one saith;  
Who takes a woman foul unto his wife,  
Doth penance dayly, yet sins all his life.*

*Q. Whether*

*Q. Whether are some days to be accounted infortunate or not, as in our Kalender are set down?*

*A.* They are not: as in the Country-mans Counsellor here ensuing, is further to that purpose related. And therefore *Heraclitus*, not without cause, blamed *Hesiod*, for his distinction of days goods and evil, as if he were ignorant that all days were alike. To which purpose is here annexed the noble courage and resolution of *Lucullus* the Captain, who with no less happy event than ripe judgment, being endangered by an enemy, and upon ominous day, as his Souldiers termed it, likely to have been surpris'd, animated them notwithstanding to a famous rescue and victory, with this perswasion, that giving the onset with resolution, they should change a black day to a white. And the success was answerable.

*Q. Whether is the custom lawful, or not, that is commonly used for the celebration of our birth-days?*

*A.* The Heathen in ancient times had this custom in great esteem and reverence, and in some measure we may be imitators of them: but how we should celebrate ours, Saint *Austine* hath given us a Rule, that is, with thankfulness and rejoycing in God, that he would have us born to be Temples consecrated to him: the daily rejoycing when we find in our selves a willingness and perfection in some measure to go forward and endeavour the end of our Creation, which is the service of God; unto the which end, unless we refer our whole Care, we shall have small cause of rejoycing, but rather to wish we had never been born. And most of the Fathers are of opinion, that none of all the Saints thus celebrated their birth-days, but wicked Princes, as *Pharaoh*, *Herod* and the like.

From Heathens we descend a moment to the Pope and Rome.

*Q. The Pope borrows two Prerogatives from the Apostles, and what are they?*

*A.* Saint Peters Keys, and Saint Pauls Sword: that which he cannot enter into by the one, he may enforce by the other. After the example of *Julius*  
the

the second, Pope of Rome, who leading his Army along by the River Tiber, threw therein his keys, saying, *when Peter's Keys profit us nothing, then comes out Paul's sword.* And how it is drawn at this time, the world takes notice, as against Venice, France, the Duke of Ferrara, and, in an hurly-burly, unsheathed throughout all Italy: the Dog that with shut-eyes barks against all truth.

*Q. Tell me, in the vertue of holy obedience, what garments were they that preserved their wearers from the Devil?*

*A. The Garments of S. Francis, as the Papists tell us: as if the Devil could not as well know a Knave in a Fryars habit, as in any other.*

*Q. What is the reason, of all other things, that the Pope christens his Bells, they having many times that preheminance before men?*

*A. That the sound of them might drive Devils out of the Air, clear the Skies, chase away storms and tempests, quench fires, and give some comfort to the very dead, and the like.*

To which purpose hear the Bells ring out their own peal,

*Behold my uses are not small,  
That, God to praise Assemblies call;  
That break the Thunder, wail the Dead,  
And cleanse the Air of tempests bred;  
With fear keep off the Fiends of Hell,  
And all by vertue of my knell.*

*Q. What is the Pope's chief stile, wherein the number of the Beast is reckoned, as in the 13 of the Revelation, and the last verse, is manifested in these words: Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666.*

*A. VICARIVS generalis Del in terris.  
Englished,  
Gods general Vicar upon Earth.  
Thus reckoned.*

**DCLVVIIIIII.**

*Q. What number was the most fatal to Rome?*

*A. The sixt number, according to the Verse ensuing.*

*Sextus Tarquinius, Sextus Nero, Sextus & iste  
(scilicet Papa Alexander 6.)*

*Semper sub sextis perdita Roma fuit.*

What other names or numbers to her won,  
In the Sixth still she lost, was Rome undone.

*Q. What inscription or motto was that (according to the Fiction) which Martin de Asello fixing over his Gate, by reason of false pointing of the Painter, cost him his Bishoprick?*

*A. Porta patens esto nulli, claudaris honesto. Where the Painter mistaking himself, made the point at Nulli, and so made it, Gate be open to none, but shut out all honest men.*

The Pope riding that way, before Martin had corrected his Inscription, taking it for profest knavery, discarded him of his Bishoprick (as it was no wonder) and placed another in his house; who kept the Inscription still, but only altered the point, and made it thus:

*Porta patens esto, nulli claudaris honesto.*

Adding thereunto:

*Ob unum punctum caruit Martinus Asello.  
Gate open to the good, and shut out none,  
For one poor point, all is from Martin gone.*

*Q. There is a certain thing that hath not the Art of Numeration, neither knows the order of time how it passeth, and yet lest we should be ignorant, or the time should deceive us, it instructs us in both carefully?*

*A. A*

A. A Clock, upon which one thus writeth :

*Qui nescit quo vita modo volat, audiat hora :  
Quam sit vita brevis nos docet ille sonus.*

He that would know how minutes steal away,  
That peece up hours, that patch out the day :  
This trusty watchman to supply our need,  
Proclaims our lives short-span in their swift speed:

*Q. What are the natures and dispositions of the four Elements?*

A, The Earth is dry, the Water cold, the Air moist, and the Fire hot.

*Q. Which is the highest of those Elements ?*

A. The fire, whose nature is ever to mount upward; and, if you turn it downward, it goes out thereupon. Thence proceeds Saint Chrysostoms admiration, that the Rays of the Sun, in Nature hot, in quality glorious, do shoot downward, so contrary to the fire.

*Q. What fire is that, that sometimes follows, and sometimes flyeth away ?*

A. *Ignis fatuus*, or a walking-fire, (one whereof keeps his station at this time neer *Windsor*) the pace of which is caused principally by the motion of the Air: for the swifter one runs, the swifter it follows, the motion of the Air enforcing it.

*Q. What thing is that most useful and precious in the world, that produceth another of no use or good at all ?*

A. Fire, from whence proceeds smoak, of which *Lipsius* writes,

*Ita te tolle ab humo, ut absis a fumo.*

*Q. What coals do longest of all other preserve fire ?*

A. The coals of Juniper, of which it is reported, that they have kept fire a whole year together, without supply or going out :

*Q. What is that which being the heaviest and hardest of all things, yet yields both to the extremity of fire and water?*

A. A

*A.* A stone, that Fire melts, that Water wears, that time consumes ; Time as the Poet saith,  
Which chears the Ploughman with increaseful Crops,  
And wasts huge stones with little water drops.

*Q.* What Stone of all other is the greatest wonder ?

*A.* The flint-stone that preserves fire within it, is a wonderful secret and benefit to man.

*Q.* What is that which being first water, afterwards assumeth the form of a stone, and still retains it ?

*A.* The Chrystal congealed by Frost.

*Q.* What stone is that that yields neither to fire, nor to the hammer ?

*A.* The Adamant, which as our Naturalists observe, is dissolved only by Goats blood: whereupon Saint Chrysostom writes, Though the heart of a sinner be more hard than an Adamant, yet will the blood of Christ mollifie it :

*Q.* Whether stones have vegetative life, or no ?

*A.* This if we doubt our Pioneers and Mineralists will resolve us, who find out by experience, that although Minerals be buried deep in the earth, yet through divers veins and channels, they suck in moisture and nourishment, as do Plants and Trees : and, that they do likewise increase and grow, though in a slower progression and degree than other things, is probable and certain.

*Q.* Is there a difference of Prerogative among stones ?

*A.* It is answered, There is: For the stone in the Altar hath more honour than the stone in the streets. For the one is kneeled unto with Devotion, the other trodden on by the feet.

*Q.* Which are the most precious stones for mens use ?

*A.* The two Millstones of the Mill, of which the one never stirs, the other never lies still.

*Q.* What Birds of all other are the most gentle, and the most innocent ?

*A.* The Dove for gentleness and simplicity is commended in Scripture : for the Dove is among Birds, as the Sheep is among Beasts, from whose kind no hurt proceeds to man, being a sociable Creature for



his service ; of whom it is observed , that he yields up his life for the sustenance of Man, sobbing it out with a kind of meekness and patience more than any other Creature : and for his use there is nothing unnecessary for our service in the whole composition of him : his flesh being good for meat, his guts for the strings of instruments, his dung to enrich the field, his wool for cloath ; so, nothing superfluous. So likewise the Dove, a patient, not an offensive Creature, without beak or talons of oppression, having no other defence against her Enemy, the Hawk, and such like, more than the swiftness of her wing ; according to the Poet :

*Felle Columba caret, rostro non laedit adunco,  
Possidet innocuas, pura que grana legit.*

Her food is grain, her beak doth not offend,  
No gall this creature hoth, nor no bad end.

And therefore they hate the Hawk, as it is said, because of his beak.

*Odimus Accipitrem, quia semper vivit in Armis.*  
We hate the Hawk, and fear him near and far,  
Because his beak still threatens to us War.

*Q. Whence proceeds the mourning of the Dove ?*

*A.* For the miscarrying of her young, which she is so fruitful in, that she brings forth every moneth, or at least lays Eggs : they joyn their beaks in the way of love, and conceive by billing.

*Q. What Birds of all other are the most ravenous ?*

*A.* The Eagle, the King of Birds, of whom it is delivered, that they never dye by old-age or sickness, but by famine ; and that by reason of the upper part of her beak so inclosing the under, that she cannot open her mouth to receive her food. *Alianus* writeth, that the feathers of the Eagle, put among the feathers of other Birds, do consume and waste them away, as do the evil-gotten goods of some rich oppressor, not only themselves, but together the whole lump, some whereof were well or much better gotten. To which purpose Saint *Chrysostome* saith, a few riches evil gotten, will not only waste themselves, but consume



sume away those that are well-gotten. Of which one writeth :

*De male questitis vix gaudet tertius heres.*  
Of piles of wealth rais'd by unjust extortion,  
The third Heir seldom doth enjoy his portion.

Q. *Why is the Eagle spread in the Emperours Arms ?*

A. Some think, it was so given upon a compact between the Emperour of Germany and Constantinople, upon an agreement between them, that the succeeders in the German Empire, after Charles the Great, should be called Emperours of the West, as the Emperours of Constantinople, Emperours of the East; and so the head should look both waies, as the Verse seems here to confirm it :

*Picta biceps Aquila hinc occasum, hinc aspicit ortum :*  
*Alter, ait, nostri est, Caesaris; alter erit.*

The Eagle-spread, had this and riper scope,  
To eye both present, and the future hope.

Q. *What Bird is it, that hath the fairest feathers, but the most hellish voice of any other.*

A. The Peacock, whom the Poet tearms to be,

*Angelus in penna, pede laevo, voce Gehenna :*  
A Bird that hath an Angels plume,  
A Thievish pace, a hellish tune.

Pliny writes that the Peacock envying the profit of man, devours her own dung, lest he should make use of it.

Q. *What Birds in the Scripture doth God prefer before wicked men ?*

A. The Kite that knows her time, as doth the Turtle, the Swallow, and the Stork.

Q. *What Birds are most perfect Heraulds of the Spring ?*

A. The Swallow, and the Cuckow.

*Q.* Is there any thing more of observation in the Swallow?

*A.* There is, and this is very observable of her, the discretion she uses in feeding of her young, when having five in her nest, she ever begins at the eldest, and so by degrees goeth over the rest, that all may have alike, and none be forgot. In the Winter she flies not away, as it is reported of her, but is found to lie in her nest as dead, and to revive again with the approaching warmth of the Summer; which some take to be an Emblem of the Resurrection.

*Q.* What Bird of all other is the most sweetest in voice?

*A.* The Nightingale, which as Pliny notes, ever sings sweetest notes in the hearing or presence of Man: and the reason is, as the Fiction leads us, for that the Cuckow and the Nightingale, two Quiristers of the Season, in some ripeness of the Spring, wherein they both take their Tunes (which is most chiefly from the middle of April to the end of May) fell into a Controversie of the excellency of their Voice and Note: which dissention grew so far, that it could not be ended without an Umpire; unto which the Ass was chosen, as thought a fit Judge, by reason of his long Ears, quick Hearing, and Presence: by whose Judgment the Cuckow was preferred, because her note was easie and plain to his capacity; the Nightingale thus cast, appeals to Man for her censure, and where ever she sees him attentive, there she runs into the variety of her most excellent Ditties.

*Q.* What in time past was the controversie for beauty, or excellency, between the Crow and the Goose?

The Crow faves,

*Altera me in terris non est facundior ales;*  
In all the Earth no Bird than I more white:

The Goose answers:

*Tu me plus loqueris, plus ego scribo tamen.*  
Though less I speak than thou, yet more I'll write.

And

And concerning the Parrot ; *Aristotle* was of opinion, that she would speak more and better than she doth, if she drunk but wine.

*Q. Who are those amongst men that attempted to fly like birds ?*

*A. Icarus and Daedalus :* and of late the *Italian* that flew from the top of *St. Marks Tower* in *Venice*, and did it without hurt : besides an *English-man* that offered to undertake to fly over *Thames*, but afterwards he flew from his purpose, and did it not : and as I have heard since, he is flown over the Sea in a Ship.

*Q. Who are the most merry, most free, the most mad, and the most blessed in the world ?*

*A. The most merry, are Popish Priests, that sing when others weep, both before they dye, and after they are dead.*

The most free, are Physicians, that are only licensed to kill without punishment, so that what is death to others, is gain to them.

The most mad, are nice Grammarians, that fight about Vowels, and for Air and Sound, and with as much bitterness, as the *Turks* against the *Rhodes*.

The fourth, are the poor, that are blessed ; to which I incline, though with *Agur*, I pray to give me neither poverty nor riches, but contentedness.

Though *Ovid* could say concerning their blessedness :

*Non tamen hæc tanti est, pauper ut esse velim.*  
Though blessings be for them in store,  
To be their Heir i'de not be poor.

*Q. Wherefore have the Grammarians formed three Genders in Art, seeing there are but two in Nature ; or why doth not Nature bring forth things of the Neuter Gender, as well as of the Masculine and Feminine ?*

*A. Let him tell the cause of that who can, or if he cannot, let him seek out another Palemon, that can untie this knot : for my Heifer shall not plow this.*

*Q. What is that which knows not it self to speak, understand*

understands not a voice, yet conceals not, but repeats the voice of him that speaks?

A. Eccho, the Daughter of the Air and Tongue, lodging chiefly in hallow Caverns, Desarts, and Floods.

Q. *What may come into thy mind by recording those six Musical Vowels?*

### UT RE MI FA SOL LA.

A. The custom of Drunkards, for when they drink, They be-  
gin in { Ut, } and drink { Savingly,  
          { Re, }                         { Regularly,  
          { Mi, }                         { Marvelloussly.  
They hold { Fa, } drinking { Familiarly,  
on in       { Sol, }                   { Solemnly.  
But they alwaies end in LaMi, because the end is Lamentable and Miserable.

Q. *What Creatures are those, some living, and some dead, but rule all the world?*

A. The Sheep, the Goose, and the Bee; for the Sheep yields Parchment, the Goose Quills to write it, and the Bee Wax to seal it, according to these Verses;

The Bee, the Goose, the Calf,  
do so maintain the might  
Of Monarchs, Kings, and States,  
that wrong surprize not right:  
The Bee brings sealing wax,  
the Goose our writing quills:  
The Cal<sup>t</sup>, his Parchment-coat, or skin,  
for Deeds, and dead men's Wills.

Q. *What Creatures are those, that are both in the Heavens, in the Earth, and Sea?*

A. The Dog, the Serpent or Dragon, according to the Poet, in one Instance:

*Latrat in æde Canis, nat in æquore, fulget in astris.*  
Though

Though more confined Creatures more do pine,  
The Dog in House, Sea, Sky, doth bark, swim,  
shine.

*Q. Whether are there more or greater living Creatures bred on Earth, or in the Sea?*

*A.* In the Sea, (as all writers testify and agree upon) and this moreover they add, that there is no Creature upon the Earth, that hath not his like in the Seas; and yet there are many in the Sea, that the Earth cannot parallel, nor any other place: and beside, with this good difference, that those Creatures that are hurtful on the Earth, in the Waters are not so, as the Snakes, and such like; there they are without their venome, and offenceless.

*Q. What is that which nothing bring more heavier of it self, yet nothing more moveable; and if you keep it not within bounds, severs it self into many particulars, yet after runs into one lump; and being it self unchangeable, changeth and altereth the form and colour of things?*

1. Quick-silver.

*Q. What Herb is that which presents the form of a man?*

2. The Root of the Mandrake.

*Q. Whether is it of truth, or not, that is vulgarly reported, that those that dig this Root, escape not without death?*

3. Nothing more true: it hath of it self a soporiferous nature, to procure sleep (drunk or applyed) even as *Opium* to death.

*Q. What Creature is that which at once brings forth, nourisheth her young, and goeth with young again?*

4. The Hare, that fearful and pursued Creature; of whom, according to *Pliny*, the males bring forth as the females; unto which no other Creatre may compare in fruitfulness but Conies, those cunning Pioneers that have undermined and subverted Cities; and the mony of Usury, that no sooner is begot it self, but it presently ingenders.

*Q. Among all Beasts and Birds, which are of beauteous and various colours?*

A. The Peacock among Birds is as the Panther among Beasts ; only in this they differ, that whereas the Peacocks deformity is his feet, the Panthers is his head.

Q. *What kind of men are they, which being as beasts themselves, sit upon beasts, carry beasts in their hands, have beasts running about them, and all to pursue and kill beasts ?*

A. Unlettered Huntsmen ; of which S. Hierome further addeth, that *Esau* was a Hunter, and *Nimrod*, and both wicked men ; and that he had scarce read in the Scripture of an holy man that was an Hunter : not that he thought it impossible to be so, as if they were adjuncts not to be separated ; nor that they were wicked because they hunted, but that they hunted being wicked men.

But the great Hunter (saith a Father) is the Devil, that maketh his toils of the wickedness of man, and pursues him with the Hounds of his own kennel : and therefore saith the Psalmist, *He shall deliver thee from the snare of the Hunter, &c.*

Q. *What twice two things are those that are oftentimes said to devour their Masters ?*

A. *Hec bis binæ, Canes & Aves, Servi que, Caballi, Dicuntur Dominos sæpe vorare suos.*

Hawks, Hounds, and Horses, Servants, Pride and Stealth.

Are oft-times found devour their Masters wealth.

Unto which may be annexed another distributor of misery and penury, not inferiour, if not greater than any of the rest, which is, gaming or Dice, and therefore as the saying is :

*Ludens taxillis bene respice quid sit in illis,  
Spes tua, res tua, fors tua, mors tua pendet ab illis.*

At Dice who plays in this conceit may enter ;

My hope, my health, my life, my wealth, I venture.

And

And all thereby : and therefore if he would prevent this danger by cunning, let him know, the more cunning he is in this Art, the more wicked he is in his life.

*Q. There are two things that cannot be too much trimmed, and what are they?*

A. A Ship, and a Woman.

*Q. In what things should a woman be like unto a Ship, and in what things not?*

A. In this, a Ship is the greatest moveable that a man possesseth, and yet it is turned and guided by the stern, a little piece of wood, so must the Wife in this be like it, being willing to be guided by the direction of the Husband; and as it sails not but by deliberation, sounding and compass, so must not she walk but by discretion and judgment. But herein she must be unlike: for, as one Ship may belong to many Merchants, and many Merchants may be owners in one Ship; so must not the Wife, she must be properly but to one; and as a Ship of all the goods a man possesseth cannot be housed, a Wife of all things must not be left abroad; and lastly, a Ship may be painted, but a Woman should not.

*Q. In what place are Wives of best use, and most fit?*

A. One of Marcion's Scholars answered, In *Thalamo*, & in *Tumulo*; In the Bed, and in the Tomb.

*Q. By what Reasons were the ancient Poets used to condemn two Marriages?*

Q. By comparing the adventure of such an one to the wracked Sea-man, that once ashore, will notwithstanding to Sea again; according to the verse:

The man that's once from Marriage free,  
yet hasterh to that pain,  
Resembleth much the wracked man;  
that will to Sea again.

*Q. What was the young mans answer, whithfore he would not marry a widow?*

A. Because, according to the old saying, he would



not drink in the water that another had dyed by tasting of, as follows :

*In qua quis perit, non bibo, dixit aquam.*

*Q.* How comes it to pass, that learned men, wise-men, Church-men, and such like, chuse, notwithstanding all their wisdom, many times wives impatient, contentious, and troublesome ?

*A.* It is not to be doubted, but that Marriage is a Fate, suffered or appointed by God, *Genesis 28. 48.* and therefore not always in the power of every man to chuse according to his wisdom and understanding, at all times : but, that wise and learned men should many times, if they have not civil and unchast wives, meet yet with those that are bitter and contentious unto them, I can give no reason for it, but this, Fate ; unless it be for this cause, That when abroad they reprove other mens faults and errors, they may have at home those that may preach to them their own weakness and infirmities : and therefore , as one saith, howsoever it must be our wisdoms to love them, since it was our Fortune to have them ; and for their faults we must either seek to remove them, or endeavour to bear them : if we can take them away, we make them fitter for our selves ; if not, we become bettered our selves in our patience.

*Q.* Who are those that plow the Sands, till anothers grounds, and leave their own Field unhusbanded ?

*A.* The Adulterer, who is said to want two of his five Senses, at least not to have the true use of them ; that is, his Seeing and Hearing : for if he could see, he might behold the immediate destruction that waits at the threshold of that sin : if he could not see, yet he might hear from the testimony of woful experiencers, that cry out in each corner, That path I trod, and it brought me to destruction.

*Q.* I know thou art diligent in reading the Scriptures, therefore shew me in what one Chapter of the Bible all the five Senses are described ?

*A. Gen.*



*A. Gen. 27. vers. 4. Seeing: ver. 18. Hearing: ver. 21, Touching: ver. 15, Tasting: ver. 17, Smelling. The five windows of the Soul: of which one thus writes.*

*The Seeing, light and colours doth descry,  
The Hearing, tunes and discords doth arraign;  
The Smelling, odours sweet and sowre doth try:  
The Taste, respects the Cooks both art and pain;  
The Touching, hard and soft, and hot, and cold,  
Through these five windows doth the Soul behold.*

*Q. What is the least member in the body, and yet darkens the whole man?*

*A. The eye-lid, the hair whereof neither waxeth more, nor groweth longer.*

*Q. Is the most perfect eye-sight sometimes deceived?*

*A. Oftentimes, and as soon as any other of the Senses: As for Example, cast a straight staff into a troubled water, and it appears to the eye as crooked and wavering. Stand upon the Shore, thou seest the Ship go; stand upon the Ship, why then the eye will tell thee the Shore goes, and the Ship stands still. So the head being distempred, thou shalt think fixt things move, and one shall be two.*

*Q. What is the swiftest of all things in the world?*

*A. One answered, the Sun, because his speed is such that in a day he compasseth the whole circuit of the Earth; but another replied that Thought was swifter than that, because it travelled the whole world in a moment.*

*Q. What four evils are those that chiefly trouble a house?*

*A. A smoke, a storm, and a contentious wife:  
Three ills are found that tire a husbands life:  
To which, a fourth is by the proverb fed,  
When Children cry for hunger, wanting bread.*

*Of Martin Luther, and Ph. Melancthon's eloquence and sweetness:*

*Divise his opera, sed mens fuit unica: pavit,*

*Ore Lutherus oves, flore Melancthon apes.*

*Twixt Luther and Melancthon so long gone,  
Their Works were divers, though their faith was one:*

*For*

For Luther's soundness loaded by degrees  
His Sheep, as did *Melancthon's* flowers his Bees.

*Q. VVhat means this speech, Nourish not the whelp of the Lion?*

*A.* It gives us to understand, that we are not to cherish any power above the Law, nor to foster that strength that may afterwards oppress us.

*Q. VVhy do they that are troubled with the Gout ever love to talk much?*

*A.* Because they cannot run with their feet, they love to run with their tongue: for the benefit of any member we are deprived of, having two of them, we esteem the other in the reckoning of them both. As concerning the Eye, no man desires to be blind, or to have but one eye; yet if any mischance should befall the one, we esteem the other the dearer, as follows in this verse.

*Mine eyes I would not sell for dross,*

*Though Croesus wealth repair'd my loss.*

None more blind than *Bayard*, as the saying is, nor none more forward to venter, than he that least knows the dangers that he enterprizes, as by this example is made manifest.

The trees one time went forth to elect them a King, and in their progress they came to the Olive-tree, and said unto it, *Reign over us, and be King*; but it refused, saying, *Shall I forsake my fatness wherewith I am supplied, and man is nourished?* No, I will not: and with these and the like reasons refused their offer. Then they came to the Figtree, and said, *Reign over us*; who answered, *Shall I leave my sweetness and fruits, more delicate than the Hony of Hybla?* Then they came to the Vine, and she refused, saying, *Shall I forgo my sweet shade, and comfortable clusters, that comfort and make glad the heart of man?* It shall not be. Then spake the Bramble, *Let me be King over you, that I may curb you with sharp Laws*: and thus, what the good refused, the worst offers to take up and embrace, for none more ambitious than the underserving, as in the Proposition before declared.

*Q. What*

Q. VVhat waters of all other are the most deceitful?

A. The tears of a Woman : the which in the blessed VVeeper are called, The blood of the Soul?

Q. VVhat Creatures of other are the wanton?

A. Insatiate women : according to the Poet:

*Gallinis Gallus bis quinis sufficit unus,  
At ter quinque vini vix sufficiunt mulieri.*

One Cock sufficeth twice five Hens:

Scarce one lewd woman thrice five Men.

Q. VVhat women of all other are the most fruitful?

A. Beggers wives, that of all others, one would think should be most barren.

Q. Of imperious women what did Cato report?

A. Cato said, Our wives rule the Common-wealth; for we govern the people, and our wives govern us. To which purpose *Themistocles* said: O Wife, the *Athenians* rule the *Grecians*, I the *Athenians*, thou me, thy Son thee. Therefore in my opinion he spake not amiss that said, he never knew Common-wealth, nor private Family, well-governed, where the Hen crew, and the Cock held his peace: for though it be said of Women, that they are so able of Tongue that three of their Clappers will make a reasonable noise for a Market, yet though they Talk, they should not Command, or at leastwise should not Govern.

Q. Whether was the day or night first?

A. *Thales Milesius* answereth, The night was before the day, as in the Creation is manifest, So the Evening and the Morning were the first day. From which notwithstanding we vary in our opinions, as preferring the day before it; and for that the evening is but the latter part of the day, which must precede it.

Q. At what hours doth the day begin with us?

A. For payment of Money, it is reckoned between Sun and Sun; but for Indictments for Murther, the day is accounted from midnight to midnight, and so are Fasting-dayes.

Q. How many colours are there in the Rainbow?

A. Various colours, but two especially most apparent, a watery and a fiery colour, which two colours express

express two judgments; the one of Water, past, in the beginning of the World: and the other of fire to come, in the end thereof.

Q. *Which is the longest day in all the year?*

A. Saint Barnaby answereth that which hath the shortest night.

Q. *How many are the properties of good wine?*

A. As many as there are senses in mans body, for to every sense should good wine have a relation.

1. To the sight, good colour, pureness, and clearness.

2. To the hearing, being poured forth, a sparkling and speaking noise.

3. To the tast, good relish.

4. To the touching, coldness.

5. To the smell, sweetness.

Q. *How many are the veins in the body of man?*

A. As many as there are days in the year: of which one thus writeth;

*That every thing we do may vain appear,  
We have a vain for each day in the year.*

Q. *How many bones are there in the body of man?*

A. It is answered, according to Galen, Hippocrates, and others, that there are in mans body 284 which are thus singly collected: in the head 49, in the breast 67. in the arms and hands 61, in the feet 60.

Q. *At what years doth a child present half his height?*

A. Between the third and fourth year.

Q. *How many teeth hath he, according to the Poets rule?*

A. *Sunt homini dentes triginta duo comedentes.*

The grinders which in time are said to cease,

Are numbred thirty two at best increase.

Q. *How many are the Senses of the Soul?*

A. Though the sensible things of the World be numberless, yet the Organs of the Sense, that comprehend them, are but five:

1. Touching : 2. Tasting : 3. Seeing. 4. Hearing :  
5. Smelling.

Q. *What is the quickest and best Sense of all other ?*

A. The eyes.

Q. *Which is their best object, and noblest use ?*

A. Their use is admirable and excellent in this World, *viz.* to distinguish and shew us the variety and beauty of all things in the world; but yet their chief use shall be, through the effusion of his heavenly light, face to face, to see God in the world to come.

Q. *What Sense had the greatest hand in the first transgression ?*

A. The Eye.

Q. *How sheweth it his Sorrow ?*

A. By shedding tears, which no other Sense doth, or can.

Q. *From whence proceed tears ?*

A. Out of the Brains most thin and liquid Excrement, of which (being the moistest part of the whole body, and twice as much in quantity as the brain of an Ox) it yieldeth great plenty.

Q. *How do they see ?*

A. Not by sending the rays unto the object, but by receiving beams from thence, which ever end with pointed Angles in them : where, if the object be far off, it ends in them in a sharp point, and so the thing seems small ; if neer, in a broader point, and thereby seems greater.

Q. *How many things are required to a perfect sight ?*

A. Nine things, *viz.*

- 1 Power to see.
- 2 Light.
- 3 The visible thing.
- 4 Not too small.
- 5 Not too thin.
- 6 Not too nigh.
- 7 Not too far,
- 8 Clear space.
- 9 Time.

Q. *What*

*Q. What four things be those that be grievous to our eye-sight?*

- A.* 1. Smoak out of the moist wood.  
 2. Wind in a storm.  
 3. Tears.  
 4. To see our enemies fortunate, and our friends unhappy.

*Q. What things do the eyes most betray, that a man would keep secret?*

*A.* Love and drunkenness.

*Q. What is the office of the ears, and wherefore are they placed on high with windings and turnings in them?*

*A.* To receive the sound or Air into them which form a noise in the mazes, whereof the Soul makes distinction: they are placed on high, because all sounds mount aloft; with turnings and windings in them, that the sound may not too hastily strike the Brain; it is the slowest, yet the daintiest sense of all the other; for, as those that have no skill in Musick can perceive a discord; and though they know not what is good, yet find what is evil: the most delightful tune they hear is the Musick of the Psalms, from the voice of men and women.

*Q. Wherefore have we two ears, and but one tongue?*

*A.* That we should hear twice as much as we speak.

*Q. Wherefore have we our eye-lids to shut them, when our ears are always open; our ears fixed, and our eyes moveable?*

*A.* Our ears are open to hear the proof of every tale: and unmoved, to the end that though they quickly hear, they be not moved to censure over-rashly; and these two are the chief intelligencers and servants of the soul, the other three attend upon the body.

*Q. How is the taste discerned?*

*A.* By the veins which spread through the tongue and palate, to distinguish every rellish; the abusive pleasing of which sense, as experience teacheth, through Cookery and Sauces, hath killed more bodies than either the Sword, Famine, or Pestilence.

*Q. Where*

*Q. where is the seat of the Smelling?*

A. In the Nostrils; for as God breathed the breath of life into them, so makes he it their vertue, by the seat of that sense in them, to distinguish all Ayrs profitable or hurtful to the body of man.

*Q. What are the benefits of good Scents to the Body?*

A. To purifie the brain, refine the wit, awake the fancy; to which purpose old devotion ordained incense, to make such mindes the more apt for heavenly contemplations: yet some are of opinion, that these perfumes are but unnecessary-furnishments, since, as the Proverb is, They smell best, that smell of nothing.

*Q. From whence is derived the Power of feeling?*

A. The feeling-power, which is the root of Life, spreads it self through every part of the body by sinews, which descend from the head to the foot, and like a net spread all over the body, she discerns (even as the Spider sitting in the midst of her web,) if ought do touch the outward thred of it, she feels it presently shaking on every side; by this sense we do discern, hot, cold; moist, dry; hard, soft; rough, pleasure, and pain.

*Q. what may the memory be compared unto?*

A. To the Sea and the Land; the part that retaineth all, to the Land; that devoureth all to the Sea; being likewise the Lay-mans table-book, that remembers much, and forgets much: her seat is in the hindermost part of the brain behind.

Against whom time and oblivion ever make war, to deface her Register, that the most famous things ever done, the greatest wonders ever acted, the stateliest Monuments ever raised, the mightiest Monarchs that ever reigned, should here have no perpetuity, but be interred in ruine and forgetfulness; for as one saith of Time.

*Time ruins proud buildings with her hours,  
And smears with dust the glittering golden Towers;  
Time fills with worm-holes stately monuments,  
And feeds oblivion with decay of things:*

*She*

She blots old Books, and alters their Contents,  
 And plucks the quills from ancient Ravens wings :  
 She spoils antiquities of hammered steel :  
 And turns the giddy round of fortunes wheel :  
 She wears out Brass and Marble, and decays  
 Stones to drop down and speak their raisers praise.

A further illustration of the body.

- Q. *What is the Body?* The dwelling of the Soul.  
*What the eyes?* The Windows of the Soul.  
*What are the Brows?* The portal of the Mind.  
*What are the Ears?* The Interpreters of Sounds.  
*What are the Lips?* The leaves of the Mouth.  
*What are the hands?* The Work-men of the  
 Q. *Body.*  
*What the Heart?* The receptacle of life.  
*What the Lungs?* The Bellows of the Air.  
 A. *What the Stomach?* The Orderer of the Meats.  
*What the Bones?* The strength of the Body.  
*What are the Legs?* The columns of the Body.

*Aliter abbreviata.*

*Cor sapit, & plumo loquitur, fel commovet iram,  
 Splen ridere facit, cogit amare jecur.*

Wisdom, the Heart ; the Lungs or speech doth move ;  
 Gall, Spleen, the Liver, Anger ; Laughter, Love.

Q. *How are these following denominations distinguished to their particulars, as of Reason, understanding, Opinion, and the like ?*

- A. 1. When by moving from ground to ground, she shifts things out, she obtains the name of Reason.  
 2. When by Reason she hath found Truth, and standeth fixed, she is Understanding.  
 3. When she lightly inclines her assent to either part, she is opinion.

Q. *What is the difference between wit and will ?*

A. Will is the Prince, and Wit is the Counsellor, which sits in the Council for the common good of the  
 the



the man ; for what Wit resolves upon, Will executes ; Wit is the minds Chief Justice, which often controuls the false judgment of Fancy ; Will is as free as an Emperour ; cannot be limited, barred of her Liberty, or made VVill by any coaction what she is unwilling to : And lastly, their chief use is : our Wit was given us to know God ; our VVill, to love him being known.

*Q. Which are the three first members formed in the womb after conception*

A. The Heart, the Brain, and the Liver, the chief members of life.

*Q. What is the last made?*

A. The Eye, the interpretation of the Mind : the last Member formed in the womb, and the first that loseth his motion in Death ; for in that Exigent, the Spirits of the sight betake themselves to the brain, as to the Castle of Refuge, a sure token of Death.

*Q. When a man dies, which is the last part of him that stirs, and which of a woman?*

A. To answer merrily, and not altogether impertinently, 'tis said, The last part of a man that stirs, is his heart, but of a woman, her tongue.

*Q. A wise man said, that from the most vile creatures on earth, just matter might be taken whereby to glorifie God : To this one replied ; what takest thou from the Serpent, whereby to glorifie God?*

A. To praise him that he made me not such a one : To which purpose is here annexed a Story of one, who seeing a Toad lie in the way, fell a weeping : two Bishops coming by, enquired his Reason, who Answered, That the sight of that ugly and loathsome creature, had admonished him of his ingratitude to God, that had never given thanks for the excellency of his Creation, being made after his own Image ; when he being but as clay in the Potters hands, it was in his power to have made him a Vessel of dishonour, yea, even as the basest and deformedst, such an one as that Toad.

*Q. What*

62. *What is the most beautiful thing in the world?*

A. One answered the Sun; but another replied, That-blind-man saw not that; and therefore he concludes, that Vertue was much more resplendent, which even the blind might perceive perfectly.

*Q. What is the strongest of all things?*

A. One answered, Wine: another, a King: a third, a Woman: and all these are very powerful: but truth is the strongest of all, which overcomes all things in the end.

*Q. Who is the greatest opposer of Truth?*

A. One answered, the Pope; who, as *Balrus* recites, is so opposite, that commonly, whatsoever he praises, is worthy of dispraise: For whatsoever he thinks, is vain, whatsoever he speaks, is false; whatsoever he dislikes, is good: whatsoever he approves, is evil; and whatsoever he extols, infamous.

*Q. What seats are ordained for Popes after this life?*

A. Heaven they continually sell, and dayly offer to sale, and therefore Hell is their place in reversion, according to the Poet:

*Vendidit & colum Romanus & Astra Sacordes;*

*Ad Stygias igitur cogitur ire domos.*

*Q. What part of speech is Papa, for the Pope?*

A. A Participle, because he partakes part from the Clergie, part from the Laity, and part from both, with Mood and Tense. *Papa nec Deus, nec Angelus, nec Homo; quid tunc?* The Pope is neither God, Angel, nor Man: What then? *Diabolus.*

*Q. Who are those that Pray for all,*

*Defend all,*

*Feed all,*

*Devour all?*

A. In an old Picture I found it thus written, The Pope with his Clergy sayes, I pray for you all; *Gesar* with his Electors, I defend you all; The Clown with his Sack of Corn, I nourish you all: at last comes Death, and sayes, I devour you all. For,

— *Mors ultima linea rerum.*

Man's like a Glas fill'd full of water,  
with Ivory walls about,  
The Glas is crack'd and water spilt,  
so soon is life run out.

*Q. What little fish is that in the Sea, that hath the  
the greater wonder in his strength?*

*A. The Remora, a little fish of half a foot long,  
which, but by fastning upon it, will stay a Ship un-  
der sail with VVind and Tide.*

*Q. VVhat thing is a Lion most afraid of?*

*A. The crowing of a Cock, and the noise of a Cart-  
wheel.*

*Q. VVhat difference of days is there, of the Christians,  
the Turks, and the Jews Sabbath?*

*A. The Christians keep their Sabbath on Sunday,  
the Jews on the Saturday, and the Turks on the Fri-  
day; in scorn of Christ that was that day crucified.*

*Q. VVhat is death very fitly resembled unto?*

*A. To a VVoman, or a Shadow: for, seek it, and  
it flies you; fly it, and it seeks you; and so a VVo-  
man, according to the Poet:*

Follow a shadow, it still flies you,  
Seem to fly, it will pursue you;  
So, Court a Woman, she denies you,  
Let her alone, she will court you.

*Q. What is that which of running becomes staid, of  
soft becomes hard, of weak becomes strong, and of that  
which is infinite, becomes but one?*

*A. It is answered, Ice?*

*Q. Whether was Chrystal ever Ice?*

*A. It is answered, That those waters which are  
congealed with a continual and dayly cold, as by the  
space of ten or twenty years, are called Chrystal, by  
reason of their transparency; and are for the most part  
found upon the Alpine Mountain, elevated against  
the*

the face of the North, where they become so hard, that scarce they ever after yield to the hammer.

*Q. What liquor of all other soonest extinguisheth the fire?*

A. Vinegar for the exceeding piercing, coldness, and eagerness it hath.

*Q. What is the strongest of all things in the world?*

A. Thales Milesius answered, Fate : Another death, because it overcomes all things.

*Q. How many Letters are there in the Holy Tongue?*

A. As many as there are Books in the old Testament; of which one thus further observes, that as two and twenty form our voice, so two and twenty Books contain our Faith.

*Q. What comparison is there between Prophets and Poets?*

A. Thus much according to the old verse.

*Of things to come, these truly make us know,  
What th' other of things past, do falsely show.*

*Q. Who were those that were seen to eat after their deaths?*

A. Christ, Lazarus, the Daughter of Jairus, and others.

*Q. upon what kind of persons, according to Diogenes opinion, are not benefits to be bestowed?*

Ans. Not { Upon old men, because they live not to  
                  { requite them.  
                  { Upon Children, because they forget them.  
                  { Upon dishonest folkes, because they will  
                  { never repay them.

*Q. Who are those that see many things far off, but little neer at hand?*

A. Old men; blind in the present tense, but for the most part quick-sighted in the preterimperfect tense.

*Q. How comes it that the Husband seeks the wife, and not the contrary, the wife the Husband?*

A. Because the man seeks that which he formerly lost,

lost, that is, his rib, which was taken from him in the forming of the woman out of his side; and therefore when a man marries a wife, what doth he but fetch back the rib which he first lost.

*Q. What is the chusing of wives fitly compared unto?*

*A. Sir Tho. Moore was wont to say, To the plucking by casualty Eeles out of a bag, wherein for every Eele are twenty Snakes:*

*Q. What is the dearest loss of all other?*

*A. The loss of time, which cannot be recovered, of which one thus complains.*

*The loss of wealth I much lament,*

*But more what time decays:*

*For wealth may be re-gain'd, that's spent,*

*But never loss of days.*

*Q. It being demanded of Aristotle, whether a fault committed in drunkenness were to be punished or remitted, a man not being then himself?*

*A. It was answered, He which in drunkenness committed any offence, was worthy of double punishment: First, for being drunk: Secondly, for his offence therein.*

*Q. Who are those that draw death out of that wherewith others preserve life?*

*A. The Drunkard and the Glutton.*

*Q. What two Monosyllables are those that divide the whole world.*

*A. These two Pronouns, Mine and Thine.*

*Q. Of Retribution, how many be the sorts? and what are the best or worst degrees therein?*

*A. There are four sorts; which are these following:*

*1 To repay good for good, fitness.*

*2 To repay evil for evil, perverseness.*

*3 To repay evil for good, devillishness.*

*4 To repay good for evil, blessedness.*

*Q. How many things are chiefly required in a good Chirurgeon?*

*A. These three properties.*

1. A Hawks eye. 2. Lions heart. 3. A Ladies hand.

Q Cato repented himself of three things, and what were they?

A. 1. That ever he believed a woman.

2. That ever he spent time idely.

3. That ever he went by Water, when he might go by Land.

Q. what were those three things St. Austin wished he had lived to have seen?

A. *Paulum in ore, Romam in flore, Christum in carne.*

1. Rome in her flourishing estate.

2. To hear St. Paul Preach.

3. To have seen Christ in the Flesh.

But we (saith *Lactantius*) will give God thanks that we are not Pagans, but Christians; that we live in the time of the New Testament, and not of the Old.

Q Plato gave thanks to Nature for four things, and what were they?

A. 1. That he was a man, and not a beast.

2. That he was a man, and not a woman.

3. That he was a Grecian, and not a Barbarian.

4. That he lived in the time of Socrates.

Q In how many forms doth a Physitian appear to his Patient?

A. In these three forms :

1. In the form of a Skilful man; when he promiseth help.

2. In the shape of an Angel, when he performs it.

3. In the form of a Devil, when he asketh his reward.

And therefore it is the Physitians Rule,

*Accipe dum dolet*, Take the sound Fee, while the sick hand giveth it.

Q. what three things are those that chiefly preserve life?

A. A joyful Heart, a quiet Mind, and a moderate Dyer.

Q. what two things are those that make equal the miserable and the happy?

A. Sleep and Death; between one of which, *Vashti*, the most beautiful Queen, and blackest Egyptian bond-woman that ever was, are made equal.

Q. what

*Q. What Passions and Diseases are those that cannot be hid?*

*A. Love, and the Chin-cough.*

*Q. What is the cause that the Devil, above all other Beasts of the Field should assume the form of a Serpent; and that out of the putrefaction of mans body Worms and Serpents should be produced?*

*Q. It is answered, according to Melancthon: Because man was puffed up with the poyson of the Serpent in Paradise, the Devil hath ever since delighted in the form of a Serpent, for the conquest then achieved in that shape; and to this day it is reported, that in some parts of Africa and Asia are found Serpents that Devils do inhabit: And that out of mans corruption Serpents do and should spring, the cause is so manifest, that it is from the impurity and filthiness of sin: of which, as one implyeth, It is not unnecessary, that out of mans Flesh (a substance of the greatest sin against God) should creatures be engendered of the greatest hate and enmity to man.*

*Q. What is the wisest of all things?*

*A. Thal. Mil. answered, Time; for it finds out all things, teacheth and altereth all things.*

*Q. What people are those that have but one day and night in the whole year?*

*A. Those that live under the Pole Artick, for to those the Sun never ascends the Horizon twenty four degrees, nor comes under it, so that they have six signs above, and six beneath it.*

*Q. Whether may the Bat be reckoned among the number of Birds or Mice?*

*A. The Bat possesseth such an evenness betwixt both, that she cannot justly be said absolutely either the one or the other: for she hath wings, but no feathers; she flies but in the evening: she hath teeth which no bird hath; and she nourisheth her young with milk, which no bird doth; yet, because she hath wings and flies, we reckon her among the number of Birds.*

D

*Q. What*



*Q. What Birds are the most wicked, but the shortest lived?*

*A.* Sparrows : which for their salacity and wantonness eight times in an hour, live not above two years. Zenocrates tells a Story of a Sparrow, which pursued by a Hawk, flew into his bosom for refuge, which he took and kept, and the Bird would still attend on him.

*Q. What creatures of all others are the longest lived?*

*A.* Man, the Daw, the Hart, and the Phoenix, whereas most other compared with them are short, the Hair living but ten years, the Cat as many, the Goat but eight, the Ass thirty, the Sheepten, the Dog fourteen and sometimes twenty, the Bull fifteen, the Ox twenty, because gelded, twenty the Sow and Peacock, the Horse twenty, and sometimes thirty, the Dove eight, the Turtle eight; the Partridge twenty five.

*Q. What Creature of all others sheds tears at his death?*

*A.* The Hart, that fearful and dry creature, that brays after the Water-brooks: *Psal.* 42.

*Q. What chiefly fattens a Horse?*

*A.* The Eye of the Master.

*Q. One asked Aristotle, what was the fruit of all his Philosophy?*

*A.* Who answered, To do that out of a free disposition, which Laws and inforcements do compel others unto.

*Q. What kind of Creatures are those that sleep not with their own face?*

*A.* Painted women, for the most Part suspicious harlots.

*Q. What is that that is too hard for one to keep, enough for two, and two much for three?*

*A.* A secret.

*Q. To whom may a man best commit his secrets?*

*A.* To a common lyar, for he shall not be believed though he tell truth.

*Q. What waters of all others ascend highest?*

*A.* The tears of the faithful, which God gathers in his bottle.

*Q. Of*



*Q. Of all the Fishes in the Sea, which do our Naturalists observe to be the swiftest?*

A. The Dolphin, which swims faster than either Bird or Arrow flies; which fish of all other is most dangerous to Mariners.

*Q. What three Letters are those that make us bondmen and free?*

A. They are EVA, which inverted, are AVE, the Angels salutation.

*Q. What 2 Letters are those that young infants cry out upon?*

A. E A; according to the Poet:

*Clamabunt E, A quotquot nascuntur ab Eva:*

*All cry out of E and A.*

*That are born of Eva.*

The Males especially upon A, and the Females upon E; except Zoroastres, of whom it was read, that he was born laughing; who as Pliny notes, was the first finder out of Magick.

*Q. What is that which being continued in it self, yet from it thousands do daily spring and issue?*

A. The egg, from whence are produced Fowls, Fishes, Birds, and Serpents.

*Q. Whether was the Egg or Bird first?*

A. The reason of this cannot be understood naturally, since, the egg, without the Bird, not the Bird without the Egg could be brought forth. But we are to understand, that the first rank of Creatures were immediately from God, without any other secondary causes; and this great difference there is between God the first Nature, and the second Nature.

*Q. What thinkest thou of this question, whether the drunken man drinks up the wine, or the wine drinks up him?*

A. It is either: for when thou hast the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkest first, thou takest the wine for thy pleasure; but after thou hast drunk it, it taketh thee: first, it is a servant, and yields it self unto the drinker, but afterward

spreading it self into the veins, it becomes a Master, and is like fire in the top of a Chimny.

*Q. In a certain banquet, much wine being given to Diogenes he poured it down on the ground, and being asked the reason why he spilt it?*

*A. Answered, If I drink it, I not only spill it, but it spills me.*

*Q. How many waies doth a man fail?*

*A. The answer is, infinite; we die a thousand waies, though we were born but one.*

*Sunt hominum morbi mille, sed una salus.*

He hath a thousand diseases, and but one Health.

*Q. The Devil asked a holy man these three questions?*

*1. What was the greatest wonder that ever God made in a little circuit?*

To which the holy man answered: The face of Man, that being of one substance and form, there should not be found in all the world two men their faces like in all things: and that in so small a room God hath placed all the Senses.

*2. Whether the Earth were higher than the Heaven?*

To which he answered, That the Body of Christ which is the substance of the Earth, as from Adam is exalted above the Heavens, and so the Earth to be higher.

*3. How much was the distance between Heaven and Earth?*

To which the holy man answered (not containing himself any longer with patience). Thou knowest the space better than I, for thou measured'st it when thou fellest from Heaven, so never I: at which speech the Devil vanished away.

*Q. Diogenes being asked what wine of all other he loved the best?*

*A. Answered, That which he drank of another mans cost.*

*Q. What is the heaviest burthen that the earth bears?*

*A. Sin, for it weighs down to Hell.*

*Q. What*

*Q. What tree in the Forrest doth the Serpent most hate to come near?*

*A.* The Ash, according to *Virgil*, the fairest in the Wood, which the Serpent neither comes under, nor within the shade, as also the Juniper-tree.

*Q. What seed is that which joyneth together England and France, and many other far distant Countreys?*

*A.* Hemp-seed, of which is made the sails for ships which transport them far and near.

*Q. What three ways are they among others that are not to be found out?*

*A.* The flight of a Bird, the passage of a Ship, and the way of a young man.

*Q. What four things are those that specially pervert Justice?*

*A.* 1. Fat gifts.

2. Harred.

3. Favour.

4. Fear.

*Q. What might Law in the abuse thereof fitly be compared unto?*

*A.* To a thicket of Brambles, into which by tempest the poor sheep being driven from the plains come thither for refuge, and so loose their fleeces.

*Q. What was a great man of this Kingdom used to compare Courtiers unto?*

*A.* To ember Weeks, or fasting Eves, the hungriest and leanest of themselves, yet bordering still upon great ones. As likewise he used to call promising, the vigil of giving: And concerning a Book called, *Rules for a Courtier*, he would sometimes say,

*Those rules well practis'd, rightly understood,  
Might make good Courtiers, yet few Courtiers good.*

*Q. Who be those that lie most freely and without controul?*

*A.* 1. Great men, that few men dare reprove.

2. Old men, that few can gain-say,

3. Travellers, that may lie by Authority.

*Q. Whither should a man with most profit travel to learn the Languages?*

*A. To Orleance for the French.*

*To Florence for the Italian.*

*To Lypsich for the Dutch.*

*To London for the English.*

*Q. How may a Traveller most benefit himself?*

*A. By conforming himself to the nature of a Bee, which takes the honey, but leaves the poison: For, The French hath valour, but with it Vanitatem & Levitatem.*

*The Dutch hath honest dealing, but Gulam & Ebrietatem.*

*The Italian discreet carriage, but Procreationem & Libidinem.*

*Q. What is that which is commendable both to do, and not to do?*

*A. To know when to speak, and when to keep silence.*

*Q. What things are the most vertual, and of greatest secrecy and force above others?*

*A. Christus vim verbis, vim gemmis, vim dedit herbis:*

*Verbis majorem, gemmis, herbisq; minorem.*

*Sic thus:*

*Stellis ac herbis vis est, sed maxima verbis.*

*Englished:*

*To Herbs and Stones much Vertue Christ affords:*

*But more to Speech, for Life and Death are words.*

*Q. Who is the renowned for memory that Stories make mention of?*

*A. Seneca, who writes of himself, that he was able to recite 2000 names, after they were once read unto him.*

*Q. What breaks the shell at the coming out of the Chicken?*

*A. It is answered, and that by a double reason; the one, because at that time the shell, by continual heat and sitting upon, becometh tender and soft, so that*

that the least stirring effecteth it : another cause of breaking thereof, and that the principal, is the defect of nourishment, which at the end of the time is wasted in the shell, which the Chicken wanting, exposeth it self to seek, and so breaketh it : as likewise the defect thereof is the natural cause of all other Birds.

*Q. What Cock? whose Dog? and whose Servant may be kept at cheapest rate?*

*A. The Millers Cock, the Butchers Dog, and the In-keepers Servant.*

*Q. What was that City Aristotle so magnified above others, for beauty, largeness and strength?*

*A. The City of Babylon, the walls whereof were 50 Cubits thick, 202 Cubits high; this City was four-square, fifteen miles from corner to corner, sixty miles in compass, it had an hundred Gates with thresholds and Posts of Brasse, which when it was taken by Darius, by drawing the River Euphrates dry, those that dwelt in the farthest parts heard not of it in three days. It was destroyed according to the prophesie of Jeremy: and is now a Desert for wild Beasts.*

Hereafter follow certain Grammatical Questions.

*Q. Which is the best verse in all Virgil :*

*A. Æneid. 6. Discite iustitiam moniti & non temnite diros.*

*Q. Which is the worst in all Virgil?*

*A. Æneid. 1. Flectere si nequeo superos, Acheronta movebo.*

*Which is the worst in all Ovid de arte amandi?*

*A. Semibovemque virum, semivirumque bovem.*

*Q. Which is the best of all Tullies Epistles?*

*A. The best and longest of all that is extant, is, Ad*

*Q. fratrem Proprætorem minoris Asiæ, most excellent and worthy the reading of it.*

*Q. Which of all the Fathers is the hardest, of all the Poets the most crabbed?*

*A. Tertullian and Persius, which Persius when Tertullian read, and found it so craggy and hard, he threw*

it aside, saying, If he would not be understood, he should not be read.

Q. *Expound me this Verse;*

*Furfur edit pannum panem quoque sustineamus.*

A. The last word is divided into three, and thus construed; *Sus* the Sow, *edit* doth eat *furfur* bran, *Tinea* the Moath, *edit* doth eat, *pannam* cloth, *Mus* the Mouse *edit* doth eat *panem* bread.

*Construe me this verse;*

*Mea Pater Lupus est Matrem.*

A. *Pater* O Father, *mea* make haste, *Lupus* the Wolf, *est* doth eat, *Matrem* my Mother.

Q. *What is the difference between os oris for the mouth, and os ossis for a bone?*

A. Whatsoever is gotten by *os ossis* the bone, is devoured of *os oris* the Mouth.

*Aliter.*

*Os oris loquitur, sed os ossis roditur ore.*

*Os oris*, or the mouth, doth speak; but *Os ossis*, or the bone, is gnawn by the mouth.

Q. *At the confusion of Babel, into how many Languages was the world divided?*

A. *Epiphanius* and others do write, into seventy two, as many as there were Workmen at the Building.

Others think, seventy one, as many as there were Nations in the world, which *Moses* recites to be seventy one.

Q. *What preeminence have our best Linguists above others?*

A. The Hebrews, that they drink at the Fountains.

The Grecians, at the Rivers.

The Latines, at the Brooks.

English, and some others, at the Lakes.

Q. *How are these four Letters to be understood.*

S. P. Q. R.

A. *Senatus Populusque Rom.* Yet one of the Sybils inverted it thus: *Serva populum quem Redemisti*: Now others have turned them jestingly upon the Pope, by way of question and answer, thus; *Sanctæ Pater, Quid Rides, Respon. Rideo quod Papa Sum.*

Eng-

Englished,

*Q. Holy Father, why dost thou laugh?*

*A. I laugh, because I am Pope.*

*Q. Who was he that was reputed an old man among children, and yet among old men lived to be a child?*

*A. Hermogenes, who in his youth was the best Rhetorician of his time; but in his age lost his Senses, and forgot his Letters, and so became a child in his dotage.*

*Q. Who was the most excellent Geometrician in his time?*

*A. Archimedes the Syracusan, who held it possible to remove the Earth, if he had another earth to fix his instrument upon: He held it also possible to number the sands.*

*Q. Why is Honos for Honour written with H, an aspiration: and Onus for a Burthen, without?*

*A. Because to the one all men aspire, the other few men do desire.*

*Q. Amongst all trees, which only is of the neuter gender?*

*A. Balsamum, or the Balm-tree, found only in Judea.*

*Q. What debt is that which is always paying, and never paid?*

*A. Charity and Love, which though we ever pay, yet must we ever owe to pay.*

*Q. Why is the form of Money round?*

*A. Because it is to run to every man.*

*Q. Why is Nummus Latine for Money?*

*A. Of Numa Pompilius, second King of the Romans, the first that caused Money to be paid; and when Copper-pence, Silver-pence, and Gold-pence were made, because every Silver-penny was worth ten Copper-pence, every Gold-penny worth ten silver, therefore they were called *Denarii*, of *Decem* for ten.*

*Q. By what means may every man be accounted an honest man?*

*A. By endeavouring to be what he desires to seem.*

*Q. By what means should a man quickly become rich? (counsel I know quickly to be hearkned unto.)*

*A. To be content with little, as the Divine Poet said:*

*My wishes are but few, all easie to fulfil,*

*I make the limits of my power, the bounds unto my will.*

*Q. What creature of all other is the worst that the earth nourisheth?*

*A. If it be demanded of wild Beasts, a Tyger; if of tame, the Adulterer: In another place he Answered; on the Mountains, Bears and Lions; in Cities, Publicans and Flatterers.*

*Q. What Creature is that which bites with the Tongue?*

*A. All the Creatures bite with their teeth, as is commonly known, but the Flatterer bites with his tongue, and the wound is mortal.*

*Q. Wherein doth Man chiefly differ from Beasts?*

*A. In two things especially, Ratione & Oratione, in reason and speech.*

*Q. Diogenes being asked, why he wore his beard so long?*

*A. Answered, To the end that when I see it, and touch it, I may remember my self to be a man.*

*Q. One asked Diogenes, what he should give to have a blow at his head?*

*A. A Helmet.*

*Q. What good thing is that which is more profitable unto others, than to those that have it?*

*A. Beauty that frail and flying Dowry, enjoyed by looking upon by others, being blind to the owner it self,*

*Q. Which were the most lasting cloaths that ever were worn?*

*A. The Israelites in the Wilderness, which in forty years waxed not old.*

*Q. Which is a living word, and which is a dead word?*

*A. The spoken word is the living, the written word*



is the dead, of whom one thus wrijtes most wittily ;

Although the speaking word have life,  
The written word be dead ;  
The written word shall last and be,  
When th' spoken word is fled.

Q. What Beast is that, that is unlike to his Dam or Sire, and of a mingled kind, brought forth by others, and produceth not his like ?

A. The Mule, begotten between the Horse and the Ass : according to the Poet,

*Diffimilis Patri, Matris diversa figura,  
Ex aliis nascor, nec quicquam nascitur ex me.*

Two likes unlike.

Dog	hunts	keepeth,
The	in the Woods	and all things
Wolfe	is nourished	destroyeth.

Q. In what Laws did consist the order of Drunkenness among the Romans ?

- 1 A. Not to trip in speech.
- 2 Not to vomit.
- 3 To drink most at one sup.
- 4 Not to breath in the Draught.
- 5 To leave nothing undrunk ; if, to cast it on the ground ; an old president, but an evil imitation at this day.

Q. Who were the most lascivious belly-gods that Stories make mention of ?

Sardanapalus, whose belly was his God, and God his enemy. Vitellius, who had served unto him at one Feast 2000 Fishes, and 7000 Birds : Heliogabalus, who at one Supper was served with 6000 Ostriches : Maximilianus, who did eat every day forty pound of Flesh, and drunk five Gallons of VVine : Sminderides, who when he rode a sutor to Glitines Daughter,

car-

## *A Help to Discourse.*

carried with him 1000 Cooks, as many Fowlers, and so many Fishers. This *Sminderides* bragged, being so given to Meat, VVine, and Sleep, that he had not seen the Sun either rising or setting in twenty years. The story whereof is not here recited for imitation, but detestation, as a thing odious to God, hateful to man, burthensom to nature, the root of all evil, and decay of every vertue; for by too much feeding, the subtle parts are darkned, and turbulent fumes do weaken the understanding: and therefore the Poet wittily observes:

*Harpanches make lean pates, and dainty bits  
Make rich the ribs, but bankrupt quite the wits.*

And therefore saith the Golden Rule.

*If thou a long and healthful age require,  
Put bounds unto thy gluttonous desire.*

For otherwise thou shalt be a harbour for Diseases, rsubject for the Physitian, and misery: for *Miserè vivit, qui medice vivit*. and therefore for thy health and profit, embrace abstinence and temperance; for temperance will tell thee, a little in the morning is enough, enough at dinner is but a little, a little at night is too much.

*Q. What are the outward motions of the body, to judge of the inward disposition of the mind?*

*A.* A head sharp and high-crown'd imports an ill-affected mind, greatness of stature, dulness of wit; little eyes, a large conscience: a great head, and goggle eyes, a stark staring fool: great ears to be a kin to *Midas's* Ass, spacious breasted, long life, plain brows without furrows, to be liberal: a beautiful face, to note the best complexion: the soft flesh, to be most wise and apt to conceive.

*Albertus* saith, these are signs of a wit, as dull as a Pig of Lead; to wit; thick nails, harsh hair, and a hard skin: the last whereof was verified in *Polydorus*,  
a Fool,

a Fool, whom *Ælianus* makes mention to have had such a hard thick skin, that it could not be pierced through with Bodkins.

*Q. What are the causes of the ebbing and flowing of the Sea?*

*A.* The opinions of Writers are so divers, that I know not certainly what to determine; yet to give some satisfaction, these are held to be two principal causes; the one supernatural, the other natural: The supernatural, God and his Spirit moving upon the waters, moveth the waters; which *Job* expresseth by the similitude of fire put under a pot, saying, It is God that maketh the Sea to boil like a pot; which fire is to be taken partly in thee saltness of the waters, the first moving them in the same. Another reason is, for that the Earth hath more fire in it than water, which fire lieth hid in the subterraneous stones, and this fire doth partly cause the motion of the Sea, an Element of it self liquid and active, and subject to motion; which thereto when once by this Fire occasioned, the precedent part is thrust forward by the subsequent. The other cause is from the Moon, who by her approaching to the South, doth by her beams and influences make warm the Sea, whence risings and exhalations do proceed; wherewith so swelling to empty it self, it floweth to the shores and havens; but descending to the Horizon, and wane, as her beams by little and little diminish, the waters to fall and abate, which maketh her Eddy or Ebb, and these altogether by the ordinance of God do effect it.

And, that Fire is the cause of this, as of all other motions insensible in nature, may be perceiv'd by that perpetual Show or Motion, presented to the Kings Majesty by *Cornelius Bezael*, which was thus done: by extracting a fiery spirit out of Mineral matter; which, joyned with any Air in the hallow of the Axle-Tree, turned the wheel, which turned the whole Frame, with a continual revolution without weariness or ceasing, to the Admiration of His Majesty, and as many as beheld it, how it could be effected

effected, at leastwise to be perpetual, till a reason was rendered by the Author; whereupon he applauded the rare Invention, the same whereof afterwards caused the Emperor to send to intreat his Majesty, that he might come to his Court, there to effect the like; being a work so rare, as these of admiration following, which were, as *Cassiodorus* writeth, The lowing of Metals of sundry forms, a Picture of Brass, which did sound a Trumpet aloud; a Brazen Serpent hissing; Birds artificially singing; the Iron-Flye made at *Norimberg*, which being let out of the Artificers hand, did flye abroad among the Guests that were at the Table; and at length returned to his hand again; the artificial Eagle, which flew along by the Emperor a good part of his journey. And to much concerning these.

The holy Scriptures by the reckoning of the day by hours, and the night by watches; not according to our usual account, hath bred some difficulty, which in the explanation, as it follows in the Country-Mans Counsellor, is made more manifest to the smallest capacity: yet here it remains, a little after the phrase thereof, to give light to some other obscurities in that kind: and first comes the Ephah, to shew what it is.

*Q. The Ephah is a measure much mentioned in Scripture, therefore I would know what it doth contain in English account?*

*A. A Bushel, or thereabouts.*

*Q. How much the Gomer?*

*A. A Gallon, or thereabouts,*

*Q. Of the two hundred penny-worth of Bread mentioned in the Scripture, I would know whether it is to be understood according to the literal phrase, so much with us, or more, or less?*

*A. Every penny-worth was seven pence half-penny in our Money; and the whole six pound; five shillings; and so of others.*

*Q. How much was the Shekel?*

*A. The Shekel weighed half an ounce of silver, and the worth was two shillings six pence; fifteen shillings Gold.*

*A. Brief*

*A brief Epitome of Chronicle-Discourse.*

**2.** *OF all the Kings from the Conquest (as our Chronicles make mention) which were the most victorious and valiant? which the most miserable and wretched? which the most peaceable and longest reigned?*

*A.* The most victorious and valiant was *Edward* the 3. the 11th King from the *Norman Conquest*, in all 261 years space in the revolutions gone over; when *England* in his reign, might behold the largest limits that ever any King before obtained; he having after the *Cattel of Cressy*, with that young *Mars*, the black Prince, his Son, taken King *John* of *France*, and *David* King of *Scotland*, and imprisoned them both at once in the *Tower of London*: next him, for *Conquest and Victory*, we take to be *Henry* 5. famous and undaunted in his *Agincourt* battel, and commendable in his brave resolution to his handful, in comparison of theirs; that if any feared, or were faint-hearted, they should freely depart; saying, He would not die in such a mans company, that was fearful to try fortunes with him: and the success was *Victory and Triumph*. *Edward* 2. and *Richard* 2. Sons of Heroical Parents; the first of these, Son to King *Edward* 1. fir-named *Long-shanks*, victorious in many achievements, having wonn *Albania*, *Gascoyn*, *Cambria*, *Ireland*; his bones being afterward carried to the field for a terror to the enemy; all which his lascivious Son afterwards gave back or lost, according as one writes:

*Did Long-shanks purchase with his conquering hand,  
Albania, Gascoyn, Cambria, Ireland?*

*Th. it young Cartmarvan, his unhappy Son,  
Shc vld give away all that his Father won.*

He likewise in honour of his wife *Queen Eleanor*, who departed her life at *Heardlie* in *Lincolnshire*, erected a goodly Cross, with her Image upon it, at every Town where the Corps rested, as it was conveyed from

from thence to *Westminster*, whereof *Chayring-Cross* and *Cheap* were two of them; To the latter of these two, was *Edward* the black-Princes Father, not so called for the blackness of his complexion, but for the many black Battels that he was Conqueror in, and yet they not so renowned as their sons wretched, both mis-governing the Realm, both miserably murdered: the one of these having (whilst *Mortimer* revelled with the Queen in *Nottingham-Castle*, and in Chambers and Vaults there hewn out of the Rock at this day to be seen) a hot Spit thrust up into his Bowels, w<sup>h</sup> re- of he died in that loathsome and stinking Dungeon where he was imprisoned; this *Mortimer* was afterward beheaded by King *Edward* 3. His victorious Son; the ground of whose misery grew partly from the neglect of his Kingdom, in the extraordinary dotage on *Pierce Gaveston* his Favorite, against the liking of His Council, the Barons, and his whole Realm. The other being cowardly murdered in *Confrict* Castle by *Pierce* of *Exton*, where he killed four of his men that he brought to assist him, and had haply slain the rest, had not this bloody Knight murdered him, with a wound he gave him behind. He mis spent his Revenue and Treasure; Taxed his Subjects, and lastly farmed out his Realm to the Earl of *Wiltshire*; He was deposed by King *Henry* the fourth, the first King of the house of *Lancaster*, where begun that fatal division, that ended in so much blood of the Nobility and Gentry, spent on either side.

The Longest and peaceablest, reigned King *Henry* the third, and King *James* the first: the former of which, reigned 56 years, and 28 days, and amongst many other good actions, he re-edified *St. Peters* Church at *Westminster*, which anciently was a Temple dedicated to *Apollo*, many Ox heads being there found in the earth, which had been offered thereto; this Temple, in the Reign of *Antoninus Pius* was overthrown by an Earth-quake; of whose Ruines *Sebert* King of the East Angles built up another to Saint *Peter*; and that being destroyed by the Danes, *Ed-*  
ward

ward the Confessor raised it again to great beaury ; but was lastly taken down by King Henry 3. and new built with 50 years labour as now it standeth. King Henry 7. added the East part, or Chappel unto it.

St. Paul's Church in London was built by King Ethelbert K. of Kent, and Sebert King of the East Angles was subject unto him ; at that time Miletus became Bishop of London, an. 604. he and his Successors kept his See there.

King James, a King from his Cradle reigned in England and Scotland 58 years, or thereupon ; the most Learned, the most Ancient, and peaceable of any other ; out-living in his time 9 Popes, 8 Emperours of the *Turks*, 5 Emperours of *Germany*, 4 Kings of *France*, 3 Kings of *Spain*, 2 Kings of *Denmark*, 3 Kings of *Poland*, 5 Kings of *Sweathland*, 2 Emperours of *Russia*, and 8 Dukes of *Venice*, and so in a good old age departed the most ancient King in all Christendom.

After whom, as if a King should not lack his train, some to usher on before, and others to follow after, according as one writes, followed such a Mortality of Nobility and Commonalty, the like was never known in this Kingdom, dying in that year between fifty and sixty Thousand ; and this is another thing memorable, that before Queen Anne departed, a Blazing-Star appeared ; before King James, a Star appeared to shine within the Moon, both ominous ; and the world is now sensible of their significations : like instance of some of the Nobility succeedeth in these Verses following :

*Richmond and Lenox Duke without delay,  
Made the first speed to usher him the way ;  
Earl Dorset next his service to prefer,  
Hasted to be his second Harbinger.  
The Lenox Duke his dear love could not smother,  
But after suddenly pursu'd his brother :*

*Old*

*Old Nottingham. his ancient course being done,  
Then the renown'd Southampton and his Son,  
warlike Belfast, and noble Hambleton, &c.*

And thus impartial Death, that spares none, no more the King on his Throne, than him that grinds at the Mill, but sweeps away one with the other, whom not the best Physick from a whole Colledge of Physicians can save. no Air, not that of *Surry*, reputed the most wholsom, can preserve; wherein, in that County, as most approving the testimony thereof, are five of the Kings Houses situate, of which *Richmond* not reputed the unworthiest is one, although in it have deceased King *Edward 3.* *Anne of Bohemia,* *Richard the seconds Wife,* Daughter to the Emperour; *Henry 7.* and Queen *Elizabeth* of happy memory.

Q. *What King of Scotland was he on whom that ancient prophesie concerning Jacobs Stone was fulfilled, that a King of that Nation should live to be crowned thereupon?*

according as here followeth :

*The Stone reserv'd in England many a day,  
On which old Jacob his grave head did lay,  
And saw descending Angels whilst he slept,  
which since that time by sundry Nations kept,  
From age to age, I could recite you how,  
Cou'd I my Pen that liberty allow.  
A King of Scotland, ages coming on,  
Should live for to be crown'd upon that Stone.*

A. King *James*, our precedent subject, and long reigned Sovereign.

And thus much concerning a brief Epitomized Chronicle of discourse in this kind.

*A Dis-*



*A Discourse of Wonders, Domestical and Forreign:  
and first of our own.*

2. **W**hich are held the strangest accidents in all the Chronicles.

A. The removing of the Earth.

2. *An. Dom. 1571.* at *Knivaston* in *Herefordshire*, the ground sunk, and an Hill with a Rock of stones at the foot of it lifted it self up with a great noise, and ascended to a higher place, leaving a deep pit behind it, carrying with it Trees growing, Sheep-coats, and flocks of Sheep: of the Trees, some covered with earth; growing fast in the Hill as it went, stood upright: In the place whence it departed it left a Pit forty foot wide, and fourscore ells long; the ground was twenty Acres, and in going it overthrew a Chapel that stood in the way; thus when it had walked from Saturday evening, till Munday noon, it rested.

3. The raining of Blood.

4. The multitude of Nilses in the Isle of *Sheppey*, that could not be driven away, nor the place cleansed, till a flight of Owls came and devoured them.

5. The Chain of twenty four Links with a Lock and Key, that a Flea drew, being put about her neck.

6. The man that slept in the Tower, three days and three nights, and could not be wakened during that space by any noise or violence, by pricking with Needles, or otherwise.

*A Foreign Wonder.*

It is recorded by *Guicciardine*, *L. Vives*, *Erasmus*, and others of a certain Countess of *Holland*, that brought forth at one birth 365 Children, as many as there are days in the year, which were all baptized by a Bishop, and after dyed. which came thus to pass. A certain poor Begger-woman laden with Children, came to her door and craved an Alms, which the  
Coun.

Countess not only denyed, but also called her Harlot and Strumpet; telling her withal, it was impossible she should have so many by one man: which this Begger hearing, besought God, who knew her innocent, to manifest it unto her, by giving her so many at one birth by her Husband as there are days in the year, which fell out accordingly.

*Q. What is the greatest wonder in the Art of Navigation?*

*A.* The Needle of the Compals, which touched with the head of the Load-stones, ever turneth to the North-Pole, with the Foot thereof to the South-Pole: touched with the one side, turneth Eastward, with the other side, Westward, &c.

*Concerning the River Nilus.*

The *Egyptians*, about the first of *August*, cut the banks of the River *Nilus*, so that the River flows over the whole face of the Land, and the more Land it covers, the fruitfuller is the Country; about the midst of *September* it ceaseth to increase, and immediately is corn scattered upon the muddy earth; which increaseth plentifully: 'Tis reported, that though the Plague be there never so fierce, yet upon the first cutting of the River, it immediately ceaseth.

Not far from thence is a place where every Good Friday appears the arms and legs of men, stretched above the Earth.

*Of the Hermaphrodite.*

Whilst my mother bore me in her womb, she went to the Gods to know what she had conceived, whether Male or Female, *Phæbus* said it was a Male, *Mars* a Female, *Juno* neither: being born, I was an Hermaphrodite. After, seeking my destiny from these Gods, *Juno* said, I should be slain with a Sword; *Mars*, that I should be hanged, *Phæbus* that I should be drowned, Which was my fortune.

Climb-

Climbing up a Tree, from thence I fell upon my Sword, my foot hung in a bough, my head in the water : so being neither Male nor Female, but both ; I was neither hanged, nor drowned, nor slain, but all.

*Q. Seeing the Fly is so small a creature, why hath Nature given her six feet to go, besides wings to fly withal, when the Elephant so great a creature, hath no wings, and yet but four feet ?*

Another.

*Seeing the Wolf brings forth more young than the Sheep, afterward Wolves eat these Sheep, men kill those Sheep, and yet how comes it that there be more Sheep than Wolves ?*

*Q. What did our Ancients hold to be the greatest wonders in the world ?*

A. The Pyramids of Egypt, built by the Israelites, under the oppression of Pharaoh, which were fifty Cubits high, forty Cubits thick, in compass 12 German miles : The Tower of Pharaoh, the Walls of Babylon, the Temple of Diana at Ephesus, the Tomb of Mausolus, and others.

*Q. There are three things memorable, which Spain boasts of, and what are those ?*

A. 1. A Bridge, over which the water flows, that is used to run under all other Bridges.

2. A City compassed with Fire, which is called Madrid, by reason of the Wall that is all of Flints, environing it round about.

3. Another Bridge, on which continually ten thousand Cattel are fed, under which the water runs seven miles under ground, and then breaks forth again ; besides a great Mountain of Salt, from which whatsoever is taken, it presently increaseth to the quantity again.

*Q. In what part of the world is it, that Trees breed living Creatures ?*

A. In the Isles of Orcades in Scotland, wherein grows

grows a Tree near the Sea side, that bears fruit like unto a Fowl, which dropping down into the water, becomes a living Creature like a Duck; if it fall upon the dry Land, it putrifies and turns to nothing; but this is reported rather by History, than by the people of that Country.

*Q. Where is it that all strangers are buried that travel to Jerusalem.*

*A. In Aceldama, or the field of Blood, a place of small compass; the earth whereof is of so eating a nature, that the Carcass laid therein is consumed in the space of eight and forty hours: The same is reported of Saints Innocents Church-yard in Tanais.*

*Q. May it be, that without wood an Ox can boil self?*

*A. By pre-conjecture to fore-runne this Discovery, might lead a man into some conceited admiration; therefore to stop that labour of the brain, the Scythian's teach us this secret of their necessity; for, living in a Country where grows no wood, they kill an Ox, and then take out all the bones from the flesh, and of the bones make a fire that roasts or boils him, and so it is said, the Ox roasts or boils himself.*

*Q. What was the answer of Bias unto one that demanded of him what was done in Hell.*

*A. That he never was there, nor never talked with any came from thence.*

*Q. Albertus Duke of Saxony, was wont to say that he had three Monasteries, three wonders in his City, and what were they?*

*A. 1. Predicant Friars, which had much Corn, and no Fields.*

*2. Franciscans, which had much money, and no rents.*

*3. Of the Order of S. Thomas, which had store of Children, but no wives.*

*Q. What are the differences between the former and latter ages of the world for length of days, stature of body, beauty, riches, and the like?*

*A. The*

A. The difference in some degrees is very great, in others more small; for first, concerning length of days, or long life between the former ages, and the latter, there is no comparison: for before the flood men lived nine hundred and odd years, as *Methusalah*, *Adam*, and others: Now, with us, the odd years are almost counted long life; and then as the Age was long, so the size was great, large of stature, mighty of strength, which in our times are shrunk up to a handful: For beauty, the Scriptures make mention of *Vashti*, *Esther*, and others; and our Chronicles of *Rosamund*, *Matilda*, *Shores Wife*, and others; all liked, and approved of by Kings: yet, notwithstanding the blazed features of these, many are of Opinion, that some Beauties of our times, of no less note, are not inferiour to some of these, if not exceeding: And, as for riches, *Abraham*, *Lot*, and *Job*, are stiled for their mightiness in that blessing. To let pass the two former, (whose Herdsmen divided the Countries;) and come to *Job*: concerning whom it is more particularly expressed, whose substance in Cattel, as the Scripture testifieth, was seven thousand Sheep, three thousand Camels, five hundred yoke of Oxen, and five hundred she-Asses, and at last all this was doubled.

Among some others, to produce in paralel neer our time this one: It is found in a Record in the *Tower*, that Sir *Hugh Spencer*, the elder, who lived in the time of King *Edward* the second, had in substance, and for the provision of his house, twenty eight thousand Sheep, two thousand Oxen and Steers, one thousand two hundred Kine and Calves, one hundred and forty Mares and Colts, one hundred and sixty drawing Horses, two thousand Hogs, three hundred Bulls, forty Tuns of Wine, six hundred Bacons, six hundred Muttons in Larder, ten Tuns of Syder: Plate, Jewels, and Money, one thousand pounds: This done, the censure is suspended, and left to the indidious Readers to give Verdict.

*Hereafter follows the History of Saint George, St. Christopher, and the seven Sleepers, as they are related in an ancient Story, contentive to read, and necessary to be known, in regard of the often Object, and occasion of Discourse which thence ariseth.*

**S**aint George was a Knight, and born in Cappadocia: on a time as he journeyed, he came into a Province of Lybia, to a City that is called Sylece, and by this City was a River or Pond, wherein was a Dragon that invenomed, and preyed upon the whole Countrey, which many times the inhabitants had essayed to destroy, but could never prevail; for he poysoned all with the venome of his breath; and therefore to keep him from the City, the people gave him every day two Sheep to feed thereon; and when the Sheep failed, there was allotted to him a Man and a Sheep, and after this waste, a new Ordinance was decreed, which was, that the children and young should be cast out unto him by lot; and after the destruction of many, it fell unto the Kings only daughter, whom he would have ransomed with infinite Sums of Money, but the People would not: When the King saw that he could not prevail, and the Dragon expected his allowance, he weeping, said to his Daughter thus; (taking his leave of her) Now shall I never see thine Espousals, and many other my hopes I had of thee: Then did he array his daughter as to her Wedding, and having embraced and kissed her, she was after led forth to the place, and there fastned for a prey to the Dragon; where waiting in this exigent for destruction and death, Saint George passed by, and espying this forlorn wight, demanded the cause; when, in the relation, the Dragon makes out, and intercepts the Story; which, Saint George seeing, most manfully opposeth; and, by his valour, at the first encounter, sore woundeth; and after, having him conquered and captived, put the Virgins girdle about his neck, and with that led him to the City, where the People slew him.

him. Likewise it is found in the History of *Antioch*, that when the Christians conquered *Jerusalem*, that a fair young man appeared to a Priest of the Host, and bad him carry with him some Relique of Saint *George*, for he was conductor of the battel, and after, in the hottest assault, when the *Sarazens* suppress them from surprising the Walls, they saw apparently a Vision like *St. George*, which had white Arms, with a red Cross, which led the way at the entring of the City, and so *Jerusalem* was taken by his aid and help.

Saint *George* was beheaded by *Decian* the Emperor, and lieth buried between *Jerusalem*, and Port *Japhe*, by a Town called *Ramis*, dedicated unto Saint *George*, as a Patron of the Realm of *England*, and the cry of men at War : in the honour of whom is founded the noble Order of the Garter, and also a noble Castle at *Windsor* by the Kings of *England* ; in which Colledge is the heart of *St. George*, which *Sigismund* the Emperour of *Almain* brought, and gave it for a great and precious Relique to King *Henry* the Fifth ; and also, according to the ancient Story, there is a piece of his head.

### Saint CHRISTOPHER.

Saint *Christopher* was of the lineage of *Canaanites*, great of Stature, and terrible of Countenance, being twelve Cubits long : and on a time it came into his mind, that he would seek out, and serve the greatest Prince in the world, and none but him would he serve : and so from the service of a King, which in his presence crossed himself at the name of the *Devil*, Saint *Christopher* came to understand, that the *Devil* was greater than he, because he feared him, and therefore him would he seek out and serve ; which soon he did, being a Master easie to be found, and willing to entertain : when afterwards, in this service, this great Master, at the sight of a little Cross, starts aside, and durst not come near it ; which, perceived of this ambitious Retainer, he came again to know there



a greater than he : after whose service he long sought in vain, until by the instruction of an Hermit, by the performance of some Work-Meritorious, by him enjoined (which was, to be resident by a River side, wherein many had perished, to transport such passengers as thither should come) he met with his Master ; for, according to his direction, thither went *Christopher*, and made his abode, taking a great Pole in his hand, by which he sustained himself in the water, bearing over all manner of People without ceasing. Now it followed on a time, as he slept in his Lodge, he heard the Voice of a Child which called him, and said, *Christopher*, come out, and bear me over the water ; then he arose and went out, but found no body : now when he was come again into his Lodge, he heard the same voice crying unto him as before, at the which he runs out, but finds no body ; again, the third time being called, he comes forth, and there finds a Child by the River side, which prayed him to bear him over the water ; then *Christopher* lifted the Child on his shoulders, and took his staffe and entred the water ; and the water arose, and swelled up more and more, and the Child grew heavier and heavier ; and ever as he went further, the water swelled up higher, insomuch that *Christopher* was in danger of drowning ; but when he came over, quoth he, Thou Child, thou hast put me in great peril, and weighest almost as heavy as if I had carried all the World upon my back. Quoth the Child, Thou hast born all the World upon thy back, and him that created it : I am he in this World whom thou seekest to serve ; and for thy better assurance thereof, set thy Staff in the ground, and by to morrow it shall bud, and bring forth Fruit ; and he did so, and found it accordingly, his Staffe bearing Flowers and Dates ; and being thus Converted, and believing himself, he converted thousands ; and amongst many other passages of his life, was at last beheaded ; and his blood, there spilt, cured those that were blind.



*The Story of the Seven Sleepers.*

**T**HE Seven Sleepers were born in the City of *Ephesus*, and there lived in the time of *Decian* the Emperors Persecution; the names whereof were *Maximinian*, *Malchus*, *Marcianus*, *Denis*, *John*, *Serapion*, and *Constantius*; These Christian Men, to avoid torture, or the worship of Idols, fled to a Cave in the Mount of *Celion*; and there, after a long waiting, prayer, and fasting, being a little refreshed with some food, that they had secretly sent for to the City, they there in their heaviness fell asleep. Shortly after, *Decian* suspecting, inclosed the mouth of the Cave wherein they were, with stones, to the end they should there die for hunger: this being done, the Ministers *Theodorus* and *Ruffinus*, two Christian men, wrote their Martyrdom, and inclosed it secretly among the stones. Now when *Decian* was dead, and all that Generation passed over, *Theodosius* the Emperour succeeded: and even at that time was it, when the Heresie was of them that denied the Resurrection of the dead. Then came it into the mind of a Burgess of *Ephesus*, in that place to make a Building, or Lodge for his Shepherds and Herds-men: in the effecting whereof, it happened the Masons that made the same opened this Cave, and then these Saints that were within, and all this time had slept, awaked, and saluted each other, supposing verily they had slept but one night: and began to remember their heaviness the day before. Then sent they *Malchus* to buy bread in the City, and then *Malchus* took five shillings, and went out of the Cave: and when he saw the Masons and Stones before the Cave, he began to wonder at the sudden alteration: but when he came into the City, he found it all altered, and the Cross set upon every Gate: then came he to those that sold bread, and they talked and spoke of God, whereat he wondred, and said to himself, what a change here since yesterday? Then no man durst speak

God, and now every man professeth him openly. But when he came to pay Money for his Bread, offering his ancient Coyn, the sellers marvelled, and said one to another, certainly this young man hath found some old treasure, for the suspicion whereof he was had before the Bishops and the Council, in the examination before whom he confessed, That he himself with six more of his fellows, had, for fear of *Decian's* cruelty, betook themselves to a Cave but yesterday, as he supposed, and with them took that money: then the Bishops gathering by Circumstance; the time (admirring hercat) sent to the Emperour, who, with many others came, and went with this young man to the Cave, where they found the other six, cheerful, and beauteous to behold, their bodies and garments untouched with age or time: then went the Emperour in unto them, and with them glorified God, embracing them, and weeping upon each of them, said, I see you now like so many *Lazarus's* rising out of your graves. After this, they continued some little time, and shortly after died, and the Emperor adorned the place, and buried them in Gold; and so with this, and the precedent matter, according to the ancient Story, it was found, that they had slept 208 years. And so much briefly for Discourse.

*Hereafter follow certain Epigrams, some old revived, and some new published.*

*I. Of a Lawyers absence.*

**A** Vertuous Dame, that saw a Lawyer come,  
Justly reprov'd his stay so long from home:  
Saying to him, That in his absence thence,  
~~the wife~~ might lack her due benevolence;  
But he, to quit himself of such disgrace,  
Answer'd it thus, By putting of a case;

One owes a hundred pounds, now tell me whether,  
 Is best to have such payments altogether,  
 Or rake it by a shilling, and a shilling,  
 Whereby the bag may be the longer filling?  
 Sir, quoth the Dame I think it were no loss,  
 If one receiv'd such payment all in gross :  
 Yet in your absence this may cause you sorrow ;  
 To fear, for want, your Wife should twelve-pence  
 borrow :

Epig. 2. In *Gitam.*

*Geta* from wool and weaving first began,  
 Swelling, and swelling to a Gentleman :  
 When he was Gentleman, and bravely dight,  
 He left not swelling till he was a Knight :  
 And from a Knight thus higher to surmount,  
 He swell'd on bigger till he was a Count ;  
 And still proceeding careless of his first,  
 He swell'd to be a Lord, and then he burst.

To a proud, rich, but deformed

*Gentleman.*

In anger puffed, you say, I prove  
 Fraught with the steam of lust, not love :  
 Time was, you say, I priz'd thy face  
 High and renown'd, as if its grace  
 O're past compare ; but now I seem  
 Urg'd unto wrath, to dis-esteem  
 Honours attendant on thy praise,  
 And to dis-robe thee of thy ~~parts~~ ;  
 Disgorging thus such surfeits, you  
 Sound forth these words, I am untrue ;  
 'Tis true, I said, three Goddesses,  
 Grac'd thy rare parts, as like to these ;  
 Rich *Juno* was but like a Sow,  
 As foul as fat, and so art thou :  
 Next wisdom was in *Pallas*, but  
 Thou like to her art turn'd a slut :  
 Eye-pleasing *Venus* would admit  
 Delight in bed, and you love it :  
 Incens'd by thy wily mind,  
 I thus requite thee in thy kind :

O're-charg'd with anger, venting spleen,  
 Fearst to one Foul, one Slut, one Quean,  
 Harbour'd in-one, I did compare thee,  
 Although truth known, I seem'd to spare thee,  
 Digest me as as you please, yet know,  
 Will ne're did mean, what wit did show :  
 And though Art taught me to be bold,  
 No part I lov'd in thee but Gold.  
 Take this from me, pray that a Fool  
 Espouse thee, so thy filch may rule.  
 Detain no wise man : for, thy self  
 No such will love ; but all, thy wealth.

## Epig. 3.

*Proverbs upon Complexions.*

To a Red man read thy Read  
 With a Brown man break thy Bread :  
 At a Pale man draw thy knife;  
 From a Black man keep thy Wife.

*Exposition.*

The Red wise, the Brown trusty,  
 The Pale peevish, the black lusty,

*More at large.*

The fair, the long, the little, and the black,  
 The lean, fat, red, and wan that colour lack :  
 upon which as followeth .

The fair to folly easie to be led,  
 The long are lazie, both at board and bed,  
 The little for the most part they are curst,  
 Black Females proud, even from their cradles nurst :  
 The fat are frolick, and to mirth inclin'd,  
 The lean with sadness are like famine pin'd :  
 The red are subtil, and the brown are sure,  
 Both to their friend, and to their wedlock pure :  
 The fearful and the peevish, pale and wan,  
 The black a woman-lover more than man ;  
 Yet thus, though I discuss as Proverbs go,  
 I'll not engage my self to make thee so :  
 But thus I counsel for thy more white life,  
 Trust no Complexion too far with thy Wife.

*upon Women and their praise.*

He's happy that avoids lust ; female kind,  
Are they that curse it : Maids possess a mind  
Saint-like ; what man can prove that they offend,  
In thought, in word, in work ? they seek to end.  
Their Husbands discontents filling their hearts  
With fair love, never with fond lust : their Arts  
Provoke lascivious follies still : requiring  
Variety of Lovers : nere desiring  
The man that's good, but gay : and love-sick youth  
Is by them hated : alwaies loved truth :  
Never I knew them cruel : I do find  
Faith in them : fild they have a wicked man.

*Women dispraised, the Slops only changed.*

He's happy that avoids lust female ; kind  
Are they that curse it : Maids possess a Mind  
Saint-like : what man can prove that ? they offend  
In thought, in word, or work : they seek to end  
Their Husbands . discontent filling their hearts  
With fair Love never : with fond Lust their Arts.  
Provoke lascivious folly : still requiring  
Variety of Lovers : ne're desiring  
The man that's good, but gay : and love-sick youth.  
Is by them hated alwaies : loved truth.  
Never : I know them cruel : I do find,  
Faith in them fill'd, they have a wicked mind.

*upon the sending of a ropes end to his Sweet-heart.  
in the way of merriment.*

Lest our Loves should part or sever,  
Here's a Rope to ty's together.

*Her answer.*

The Rope is old, the Jest is new,  
I take the Rope, a Rope take you.

*upon the sending of a pair of Gloves.*

From this small Token take the Letter G  
And then 'tis Love, and that I send to thee.

*upon her sending back a Handkerchief.*  
 Here back to thee, I do regret this clout.  
 Take it away, and then I send thee Lout.

Epig. 4. *In superbum.*

I took the wall, one thrust me rudely by,  
 And told me, the Kings way did open lye;  
 I thank'd him that he did me so much grace,  
 To take the worse, leave me the better place:  
 For if by th' owners we esteem of things,  
 The Walls the Subjects, but the way's the Kings.

Epig. 5.

NIX { *Snow.*  
 IX { *9.*  
 CorNIX { *A Crow.*

NIX. I that the Winters daughter am,  
 whilst thus my Letters stand,  
 Am whiter than the plume of Swan,  
 Or any Ladies hand.

IX. Take but away my letter first;  
 And then I do incline,  
 That stood before like milk-white snow,  
 To be the figure Nine.

And if that further you desire,  
 By change to do some tricks,  
 As black as any Bird I am,  
 Cornix. By adding Cor to Nix.

Epig. 6. *De sanitate & medico.*

Health is a Jewel trae, which when we buy,  
 Physicians value it accordingly.

Epig. 7. *In amorousum.*

A Wife you wisht me (Sir,) rich, fair, and young,  
 With French, Italian, and the Spanish tongue:

I must

I must confess your kindness very much,  
 But in truth, Sir, I do deserve none such;  
 For when I wed, as yet I mean to tarry,  
 A woman of one Language i'll but marry,  
 And with so little portion of her store,  
 Expect such plenty, I would wish no more.

Epig. 8. *upon an usurer, and an improper  
 Parson.*

A Clergy man that oft hath preach't  
 From his stopt-steeple throat,  
 And to his Congregation teach't  
 Full oft this certain note;  
 There could no Usurer be sav'd,  
 Unless he did restore  
 What he so wrongfully had shav'd  
 From th' backs of needy poor.  
 Upon a time it so fell out,  
 This Usurer did meet  
 The Parson as he went to Church,  
 And thus he did him greet;  
 Good Sir (quoth he) I wonder much,  
 You take such fruitless pain,  
 To preach against a sin that such  
 As you your self maintain:  
 But ten i'th hundred do I take,  
 On good occasion when,  
 But you a hundred do reserve.  
 Allowing out but ten.  
 The Parson hearing him say so,  
 Began to be afeard,  
 And never preach't against that sin,  
 To this day that I heard.

Epig. 9. *In Aulam west.*

Westminster is a Mill that grinds all causes,  
 But grind his cause for me there be that list;  
 For by demurrs, and errors, stays; and clauses,  
 The toll is oft made greater than the grist.

## Epig. 10. In Jacobum.

*He that doth ask (Saint James doth say) shall speed  
O that King James would answer so my need.*

## Epig. 11. Consilium.

*From thy Confessor, Lawyer, and Physician.  
Hide not thy case or state on no condition.*

## Epig. 12. Hayw. rent.

*By lease without writing one once let a Farm,  
The Leasser most lewdly the rent did retain,  
Whereby the Lease, wanting the writing, had harm;  
Wherefore he vowed whilst life did remain,  
Without writing never to let thing again:  
Husband (quoth the wife) that thing again revert,  
Else without writing you cannot let a*

## Epig. 13. Hayw.

*From a field fought, one from the beaten side  
Ran home, and victory on his part cry'd:  
The Prince inform'd thus contrary amiss,  
Rung Bells, made Bon-fires, as the custom is:  
In short time, after all this joy and cost,  
The King was sure resolv'd, the field was lost.  
Wherewith in great hast, as in great grief,  
Charg'd the first Messenger, to tell in brief,  
Where he had heard that lye, the field was won?  
Quoth he, Sir, I my self this lie begun,  
Which for commodity unto your Grace  
And all your Subjects, I this brought in place;  
For where the truth would have brought wailing and  
weeping,  
My lye hath brought two days laughing and sleeping,  
And if you all this year took my lie for true,  
To keep you merry, what harm could ensue?  
Better is it, quoth he, be it new or stale,  
A harmless lye, than a harmless tale:  
How this lye was allow'd of, I cannot tell,  
But if the King lik'd it, the lyar sped well.*



## Epig. 14.

*Besse* does not only hide her privy ware,  
But breast and neck, where coyest Maids go bare.  
Yet there is one foul unbeseeming place  
Uncovered left, What call you that ? her face.

## Ænigma.

*A beggar ask'd a penny once, and swore  
Give him but that, and he would ne're ask more :  
With that I op'd, and what he ask'd I gave,  
But deeply vow'd, be never more should have :  
Not long from thence, he ask'd again, and wept.  
So that I gave, yet both our Oaths were kept.*

## Epig. 15. Haw.

*A fool a wise man riding once espy'd,  
Who ask'd the Horse that the wise man did ride,  
Whither go'st thou Horse ? whither go I, quoth he,  
Ask him that guides the bridle, ask not me.  
Whither rid'st thou, Fool, said he, that look'st so fell ?  
Ask my Horse, Knave (said he) what can I tell ?  
When fool's ride, I see they cannot rule the rein,  
Their Horses be their Harbingers, as here it's plain.  
Ask when wise men ride, I right well espy,  
Themselves, not Horse, appoint where they must lie.*

## Epigram 16.

One time as 'twas my ordinary wont,  
I went abroad into the fields to hunt :  
Started a Hare, pursu'd her with full cry,  
And near wearied her, when by and by,  
*Miso*, because I hunted in his grounds,  
Let loose his running Dogs, and bang'd my hounds.  
From thence that sport I utterly forswore,  
Being so unkindly cross'd by such a Bore.  
So shunning th' open fields and forest wide,  
My common haunt was by the water side :

For what, thought I, though Lands enclosed be,  
 Yet Seas and Rivers, questionless, are free :  
 There will I sport me with a scaly fry,  
 Fearless, though all the world were standing by :  
 I had not scarce cast in my bait to take,  
 But straight one comes, it seems he haste did make,  
 That bids me pack; when first I did appear:  
 Away went I, it was no fishing there.  
 Scarce knowing now what sport to entertain,  
 Being banish'd both the earth, and watry plain,  
 Took a Peece next time, and forthwith went,  
 To sport me in the Aiery Regiment;  
 Where having scarce discharg'd to kill a Daw,  
 Another comes, and brings me statute-Law,  
 Upon my Piece, where I it lost : then swore  
 I ne'r would hunt, nor angle, nor shoot more.  
 Then took I Dice in hand, my heavy fate ;  
 Thus crost in all, I lost my whole estate.

Hereafter follow certain Epitaphs on sundry Persons.

Epitaph 1. On the usurer.

**H**ere lies at least ten in the hundred,  
 Shackled up fast both hands and feet,  
 That at such as lent Money gratis wondred,  
 The gain of usury was so sweet :  
 But thus being now of life bereaven ;  
 'Tis a hundred to ten he's scarce gone to heaven.

Epitaph 2. upon a Spend-thrift.

Here lies Jack Careless.  
 without Tomb, without thought, without sheet ;  
 That liv'd in the Ale-house, the Bowling-Alley,  
 and dy'd in the streets.

Epitaph 3. upon a riotous Courtier.

Here lies he now, where no man sees,  
 That liv'd by crooked hams and knees,  
 But in his heart did goil that Lust,

That

That nought could quench but earth and dust :  
where, if he had sooner been laid,  
Less sums his reckoning would have paid.

In Papam, Pium quintum.

*Papa pius quintus moritur : res mira, quod inter  
Pontifices, tantum quinque fuere Pii.*

Pius the fifth is dead, and understood,  
Of some so call'd, because but five were good,  
In all the Line of Popes,——

*Fallor ego : nam nemo prius re, nomine tantum,*

*Pontifices constat quinque fuisse pios.*

Yet, erre I do in this, to their more shame ;  
For none were good indeed, though five in name.

*Certain Verses fixed upon a Child laid in St.  
Thomas's Hospital.*

Conceive a fault, by me conceiv'd  
By my seduced Mother,  
Who vows until she be a Wife,  
I ne're shall know a Brother :  
And for this Hospital is rich,  
And hath a plenteous Purse :  
And she is poor and cannot pay,  
Sh' hath put me here to nurse :  
No further she imparts her self,  
Than that she is a sinner,  
Though not the last that so shall erre,  
No more than first beginner.  
How e're she here hath pack'd me up,  
The witness of her shame,  
And left me unto you to feed,  
To cloath and give a name :

*upon the unequal division of the Earth, how some have  
all, and some have none.*

Though the Earth's the Lords, and all that is therein,  
And nothing really man's own but sin,  
As is the Sea, the tributer of Fountains :  
The Sheep and Cattel on a thousand mountains :

Though

Though he that all these made, doth all these feed,  
 And of no creatures aid doth stand in need;  
 Yet doth he from his high exalted throne,  
 Survey the wayes men tittle here their own:  
 He sees the earth, the base oft his fair frame,  
 Intail'd to greatness, to hteir blood and name,  
 Mete to the rich, in Acres of such store,  
 That what makes one too proud, makes ten too poor.  
 Some of his walking earth he sees have gold,  
 That rusts for use, too seldom being told,  
 And some again so scanted in their need,  
 Their sinews crack before their bellies feed.  
 Some choifest dainties Sea and Land afford  
 To surfeit on, serv'd daily to their board:  
 And some again are so penurious fed,  
 They think they fare rich, if they purchase bread.  
 Another's glory lies upon his back,  
 And having plenty, there appears no lack:  
 Velvets and Silks, and Robes of endless waste,  
 Altering with humour to give fancy taste;  
 When as some other, whose success more bad,  
 Tugs 60 years, like leathern *Adam* clad,  
 For skins, or fig-leaves for to hide his skin,  
 Whose heart being plain, he cannot this way fin.  
 Whose total substance, all his hopes to boot,  
 Was never worth the trust of such a sute.  
 What should I say of this unequal lot?  
 Would God thus have it? surely, I think not:  
 Though some distinctions he would have to be,  
 Yet not in such a terrible degree.  
 He would not have thee see thy brother lack,  
 Then slack thy cost, and cloath some naked back:  
 He would not have thee see thy brother pine,  
 But him sustain'd from that excess of thine.  
 If for thy self, thy whole endeavours tend,  
 If what thou hast thou'dst be thine heir and spend,  
 Then know, like that rich Glutton, thou may'st crave  
 A drop, and be deny'd; because he gave  
 Not to the needy crums that did belong,  
 Drops were deny'd him for to cool his tongue.

This year there hath appear'd a streaming Star  
 Within our native Hemisphere or Clime ;  
 But whether it brings us news of Peace or War,  
 Of Plagues or Famine, Who is't can divine ?  
 Though some interpret it to change of State,  
 Hostile Invasi<sup>o</sup>n, or some great mans end ;  
 Rumors of Wars here landed to us late,  
 Or like particulars that they intend :  
 But since the Character hath such a Letter,  
 That none can understand but he that writ ;  
 Let's fear the worst, our sins ; and make us better :  
 And to no other ends interpret it :  
 For in the same there's matter under-hill'd,  
 Which shall not to our knowledge be made plain,  
 Till the portent and purpose be fulfill'd,  
 For never came such messengers in vain.  
 Howe're with meekness let us kiss the rod,  
 Hoping the best, yet leaving all to God.

Epit. 4. *St. Tho. Becket.*

*Pro Christi sponsa, Christi sub tempore, Christi  
 In Templo, Christi verus amator obit.*

Englished :

For Christ his Spouse, his Cause, and at Christ's-tide,  
 Within Christ's Temple, Christ's true Lover dy'd.

Epitaph 5. *written by a religious Gent.  
 before his death.*

Earth take my earth, Satan my sin I leave,  
 The world my substance, Heaven my soul receive.

Epit. 6. *upon Jonas in the whales belly.*

Buried I am, and yet I am not dead,  
 Though neither earth inclose, nor stone me keeps,  
 I speak, I think, with living Ayres am fed,  
 In living Tomb, and in unfathom'd deep ;  
 What wight besides my self for shame, or grace,  
 Er'e liv'd in death, in such a Tomb or place ?

Epit. 7. *In Verolanium, a forgotten-City, some-  
 times near St. Albans.*

Stay thy foot that passest by,  
 Here is wonder to descry,

Churches that interr'd the dead,  
 Here themselves are sepulchred ;  
 Houses where men slept and wak'd,  
 Here in Ashes under-rak'd.  
 In a word, then, to allude,  
 Here is Corn, where once *Troy* stood ;  
 Or more fully home to have,  
 Here's a City in a grave.  
 Reader, wonder think it then,  
 Cities should thus die like Men ;  
 And yet wonder think it none,  
 Many Cities thus are gone.

*Epit. 8. upon a Chamber-maid.*

Underneath this stone is laid,  
 A Ladies sometimes Chamber-maid ;  
 VVho was young, and plump, and pretty,  
 And yet a maid, alas, 'twas pittie.

*Epit. 9. upon a love-sick Youth.*

Here lyeth he, he lyeth here,  
 That bounst, and pittie cry'd,  
 The door not opt, fell sick alas,  
 Alas, fell sick, and dy'd.

*Epit. 10. On a rich covetous Lawyer.*

VVithin this everlasting Tomb,  
 VVhose-house contains her dead till doom.  
 Is one possesst here to abide,  
 That yet had liv'd, and had not dy'd :  
 If death like him would have agreed,  
 At any rate to have been fee'd ;  
 Or if he could at point of death,  
 That sold his wind, have bought but breath ;  
 This cross to him could ne're so fall,  
 T' have wed the Church, that woo'd the Hall.

*Epit. 11. upon a Citizen.*

From wares and cares, and fained breath,  
 Here I at last am freed by death :

If that my dealings were not just,  
 The more I fear, the less I trust :  
 VVhat though a hundred Blue-coats sing  
 My friends did mourn, the Bells did ring ;  
 The earth receiv'd me with applause,  
 All doth not better mend my cause.  
 Fed I the hungry, cloth'd the poor,  
 Made I these Friends to go before ?  
 No, I left wealth behind unspent,  
 Coyns unreceiv'd, that I had lent ;  
 And suits unended, wag'd by cost,  
 And all I left behind is lost ;  
 Good deeds I did, and gifts I gave,  
 Those went before me, those I have:

## Epitaph. 12.

*A memento for mortality, taken from the view of the Sepulchres of so many Kings and Nobles, as lie interred in the Abbey at Westminster.*

Mortality, behold and fear,  
 What a change of flesh is here !  
 Think how many Royal bones,  
 Sleep within this heap of stones ;  
 Hence remov'd from beds of ease,  
 Dainty fair, and what might please,  
 Fretted roofs, and costly showes,  
 To a roof that flats the nose ;  
 Which proclaims, All flesh is grass,  
 How the worlds fair glories pass :  
 That there is no trust in health,  
 In youth, in age, in greatness, wealth :  
 For if such could have repriv'd,  
 Those had been immortal, liv'd.  
 Know from this, the world's a snare,  
 How that greatness is but care,  
 How all pleasures are but pain,  
 And how short they do remain :  
 For here they lye, had Realms and Lands,  
 That now want strength to stir their hands ;

VVhere

Where from their Pulpits fiell'd with dust  
 They preach, In greatness is no trust.  
 Here's an Acre sown indeed,  
 With the richest royal seed.  
 That the Earth did ere suck in,  
 Since the first man dy'd for sin;  
 Here the bones of birth have cry'd,  
 Though Gods they were, as men they dy'd,  
 Here are Sands (ignoble things)  
 Dropt from the ruin'd sides of Kings,  
 With whom the poor mans Earth being shown,  
 The difference is not eas'ly known.  
 Here's a world of pomp and state,  
 Forgotten, Dead, Disconsolate,  
 Think then, this Sithe that mows down Kings,  
 Exempts no meaner mortal things:  
 Then bid the wanton Lady tread,  
 Amid the Mazes of the dead,  
 And then these truly understood,  
 More shall cool and quench the blood,  
 Than her many sports a day,  
 And her nightly wanton play;  
 Bid her paint till day of Doom,  
 To this favour she must come:  
 Bid the Merchant gather wealth,  
 The Usurer exact by stealth;  
 The proud man beat it from his thought,  
 Yet to this shape all must be brought.

*A short Addition or Memento hereunto annexed,  
 upon the death of Queen Anne.*

See here this plot of all her store,  
 With greedy throat still gapes for more;  
 Which with her grief, and her success,  
 Concludes not now in emptiness:  
 For newly now sh' hath tomb'd in earth,  
 One great in good, as high in birth.  
 Unto a hopeful Prince, the Mother,  
 Wife to one King, and Sister to another.

A King



A King her Father, every way born high;  
 Matcht great, live great, in sphere of Majesty.  
 Yet notwithstanding this blood, high descent,  
 As rich in vertue, and more eminent,  
 Respective, liberal, with a plenteous hand,  
 Where desert crav'd, or she might understand.  
 A needful good, or seasonable supply,  
 To such her stream of goodness ne'r was dry.  
 Nor could the labourers (Heaven being her desire)  
 Who gave their Verdict, sigh to want their hire.  
 For where that wisdom thought it fit to pay,  
 It was her vertue not to keep't away:  
 She with these and thousands more besides,  
 From us was gone, the moment that she dy'd;  
 Gone like the Fatal Day of us deplor'd,  
 As soon to be call'd back, as she restor'd:  
 For though she be from us so lately fled,  
 She's as far from life, as *Adam* so long dead;  
 Being gathered to that Sepulchre of Kings,  
 That best can shew they are but mortal things:  
 Where sleep the Scepter-bearers and their sway,  
 That now remember not they had their day:  
 VWhere all our famous *Henries* do remain,  
*Edwards* and *Richards* that did rule and raige:  
 VVhose glittering swords by conquest kept from rust,  
 Their glory ended, here convert to dust,  
 The mixture of whose bone that now doth ake,  
 Methinks should mutiny, and the building shake;  
 To sympathize the royalty they had,  
 How simply they'r regarded. meanly clad:  
 VWhere they shall sleep until that Trump be blown,  
 That rends up Sepulchres, and teareth stone,  
 Severs the joynted buildings rais'd on high,  
 Confusing all i'th twinckling of an eye.

*A second addition or short Memento of sorrow, taken from the occasion of the sad remembrance of the death of King James, and that fearful Visitation that succeeded in that wonderful Year, 1625.*

TO add more noble ashes to this store,  
 King James is follow'd now, those gone before.  
 Impartial death that spareth no degree,  
 But fetters Kings in his Captivity.  
 Hath seiz'd him, a King even from his birth,  
 The ancient'st, learned'st, peaceful King on Earth ;  
 To tell the great'st, No armour that they have  
 Is proof to keep a Monarch from his grave.  
 Thus then I blazon life to be a stream,  
 Still gliding towards the Sea ; or like a dream,  
 That is forgotten ere it can be told ;  
 Or like a Glas that doth no semblance hold :  
 Or like a Post in speed upon the way,  
 Or like to any thing that hath no stay.  
 Afflicted London, in thy face I see,  
 But lately since mans short mortality ;  
 VVhen as the healthfull'st living drawing breath,  
 Had but a thread to cut 'twixt life and death,  
 Of which sad numbers of some that deceast,  
 Thousands are mourners, and I not the least :  
 VVhen every house like Egypt might be seen,  
 None where the slaughtering Angel had not been :  
 The Pestilence then spreading in the streets,  
 Threatning Mortality to all it meets :  
 'Gainst whom no humane strength of flesh and blood,  
 VVas able to withstand, but was withstood ;  
 No Physick helps that suckt from herb or tree,  
 Or stones, or roots, or what more virtual be,  
 The least preserve, or rescue that might save,  
 But empried households to fill up the Grave :  
 Let us then live, that we forget not why  
 VVe live that have escap'd, that is to die :  
 And let us think those happy gone before,  
 That have past Shipwrack, and are now on shore,  
 And

And here so live to die, that when we end,  
 (As sure we once must part) Christ be our friend  
 And then however whatsoe're befall,  
 In loosing little, we have gained all.

*Epitaph 14. Upon the death of the eldest Son  
 of one Master Kitching.*

*Here lyes one in flower of youth,  
 Once his friends joy, now his Parents ruth:  
 If Kitching be his name, as I have found,  
 Then death now keeps his kitching under ground.  
 And hungry worms, that late of flesh did eat,  
 Devour their Kitching in the stead of meat.  
 This was his lot, and Reader this must be,  
 E're long thy ruine, and the end of me.*

*Hereafter follow certain Riddles, or witty  
 Propositions.*

*Riddle 1.*

**S**phinx, a certain monster of Thebes, proposed a Riddle to all that passed by the way, which whosoever could not resolve, he carried to the top of a high rock, and from thence threw headlong down: which Riddle was as followeth:

*Quod pedibus binis animal meat, absq; ruinis,  
 Mox graditur ternis, post claudicat atque quaternis.*

*Englised more at large.*

**W**hat Creature is that in the world, that first goes on four feet, afterwards upon two feet, afterward upon three feet, and last of all upon four feet again.

This, after the fall of many, was resolved by *Oedipus*, to be a man, which first in child-hood creeps upon his hands and knees, as upon four feet; afterwards, in his better strength, walks upon two feet; then in declining years walks with a staff, as with three feet.

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feet ; and lastly, in his second child-hood or decrepid age, creepeth upon all four again.

## Riddle 2.

Sweet Lady such a boon I crave,  
As being gone, again you have:  
Nay, if you surfeit my request,  
Your gift returns with interest :  
'Tis not so wanton as may shew,  
A Venus blush, a Cupid's bow ;  
Such as your beauties sympathize,  
When Cupids quiver is in your eyes :  
That bliss which answers my desire,  
May parallel Diana's fire :  
'Tis such as in a moments stay  
Is given, and is gone away :  
Yet if you grant, you grant a bliss ;  
Sweet Lady, tell me what it is ?

*Resolution.*

A Kiss.

## Riddle 3.

By what strange marriage was it that this more strange kindred was produced, that two mothers should produce two sons, that should be the sons of their sons, brothers to their husband, and uncles to each other, and yet both lawfully born in VVedlock, and they their true mothers ?

*Resolution.*

These two women had two sons that married crossly one the others mother, and had each of them a son thereby, which were thus allied, as before mentioned.

## Riddle 3.

VVhat part of man may that part be,  
That is an implement of three ;  
And yet a thing of so much steed,  
No woman would without it wed ;  
And by which thing, or had, or lost,  
Each marriage is made up or crost.

*Reso-*

*Resolution.*

The heart of man, a triangle figure, the beginning of love, and of every Match likely to prosper.

Rid. 4. *Homer's fatal Riddle.*

Certain Fishermen upon the Sea, having been freeing themselves from vermin, meeting *Homer* by the shore side, proposed this Riddle unto him: VVhat is that which having taken we have lost, and having not taken, we have kept still, meaning indeed their vermin: which, he dreaming of their fishing, dyed for grief, because he could not resolve it.

*Riddle 5.*

First, my mother brought me forth, when shortly after, I the Daughter, bring forth my mother again.

*Resolution.*

Of VVater is first made Ice, which afterwards melts, and brings forth water again; and so the daughter brings forth the mother, as the mother first the daughter.

*Riddle 6.*

VVhat one man was that, that slew at once the fourth part of the world.

*Resolution.*

*Cain*, that slew his brother, when their were but four persons in the VVorld.

*Riddle 7.*

VVho were those that fought before they were born?

*Resolution.*

*Jacob* and *Esaú*, in their mothers womb.

*Riddle 8.*

VVhat Sepulchre is that, and where doth it stand, That toucheth neither heaven, nor earth, nor sea, nor land?

*Resolution.*

The Tomb of *Mabomet* being a Chest of Iron, drawn up by Load-stones to the top of *Mecha*, a Church belonging to the *Persians*, whither the *Turks* go on Pilgrimage, as *Christians* to *Jerusalem*, to the Sepulchre of *Christ*.

Rid.



## Riddle 9.

There was a man bespake a thing,  
 VVhich when the owner home did bring,  
 He that made it did refuse it,  
 And he that bought it would not use it,  
 And he that hath it doth not know,  
 VVhether he hath it, I, or no.

## Resolution.

A Coffin brought by another for a dead man.

## Riddle 10.

Two Sisters standing over a Tomb, thus bewailed  
 the dead therein interred. Alas here lies our mothers  
 husband : our husband, and the Father of our chil-  
 dren, and our Father : How could that be ?

## Resolution.

It is meant of Lots Daughters over the Tomb of  
 their Father.

## Riddle 11.

The which thou lookest on with thy eyes (O Tra-  
 veller) is a Sepulchre, yet without her carkass, is a  
 carkass, yet without her Sepulchre, and how can  
 that be ?

## Resolution.

The pillar of salt, Lots wife was turned into : *Jose-  
 phus* testifies that he saw that Pillar of salt, and went  
 purposely there to behold it.

## Riddle 12.

Two Gentlemens Stewards were sent to the Town to  
 buy wine; and the one making more hast than the  
 other, had bought all the wine, which was only 8  
 Gallons: returning homewards, met the other, who  
 was going thither, told him he had bought all that  
 there was, nevertheless he would be content to let him  
 have half, so he could measure it just in his measures,  
 which were three gallons, and a 5 gallons : And  
 how was that done ?

## Resolution.

In this manner; First, he filled his measure of  
 three Gallons, put it into the measure of five gallons,  
 fills the three again, puts two into the five, then puts  
 the



the five into the eighth; then puts the one into the five, and then fills the measure of three, and puts it into the five, having one single gallon before, which so made it four, and so equally measured it forth.

Riddle 13.

*In densis silvis venor his quinque catellis,  
Quod capio, perdo; quod non capio mihi seruo,*

Englified.

In thickest woods I hunt with Beagles ten,  
After the chase; which when I do descry,  
I dispossess me of, not useful then,  
And what I take not, only that keep I.

Resolution.

One scratching his head with both his hands.

Riddle 14.

Learning hath fed me; yet I know no letter,  
I have liv'd among Books, yet am never the better;  
I have eaten up the Muses; yet I know no Verse;  
What Student this is, I pray you rehearse.

Resolution.

A Worm bred in a book.

Riddle 15.

What is that which produceth tears without sorrow,  
takes his journey to heaven, but dies by the way; is  
begot by another, yet that other is not begot without  
it.

Or thus:

What is that which if it be seen cannot be taken;  
if it be taken, cannot be held; and when it is thought  
to be something, by and by it turns into nothing.

Resolution.

Smoke.

Riddle 16.

When I lived, I fed the living; now I am dead I  
bear the living, and with swift speed walk over the  
living.

Resolution.

A Ship made of an Oak, growing, fed Hogs with  
Acornes; now bears man, swims over Fishes.

Riddle

## Riddle 17.

*Christopher* bore Christ, Christ bare the VWorld,  
VWhere then stood *Chrīstophers* feet?

This must be answered by another *Oedipus* or *Palamon*.

## Riddle 18.

First, I was small, and round like a Pearl;  
Then long and slender, as brave as an Earl;  
Since like a *Hermine* I liv'd in a Cell,  
And now like a Rogue in the wide VWorld I dwell.

## Resolution.

First an Egg, then a worm called a silk-worm, then  
inclosed in a husk; and last of all a Butter-flye.

## Riddle 19.

There is a body without a heart.  
That hath a Tongue, and yet no head,  
Buried it was, e're it was made:  
And loud doth speak, and yet is dead.

## Resolution.

A Bell, which when it is cast, is founded in the  
ground.

## Riddle 20.

Far in the VWest, I wot not where,  
Are trees men say, which Oysters bear;  
That Oysters should be bred so high,  
Me-thinks it soundeth like a lye.  
That female-plants, I know that's true  
In London-streets, bear Oysters new,  
And fish and flesh; and now and then,  
They bear, I tell you, handsome men.

## Resolution.

Every Man or VWoman is a tree turned upwards;  
and upon such trees, you know, what fruits are born  
in London;

## Riddle 21.

All day, like one that's in disgrace,  
He resteth in some secret place,  
And seldom peepeth forth his head,  
Until Day-light be fully fled;  
When in the M<sup>id</sup>s or Good-wives hand,  
The Gallant first had grace to stand:

VVhence to a hole they him apply,  
Where he will both Live and Dye.

*Resolution.*

A Candle.

*Riddle 22.*

One Evening as cold as cold might be,  
VVith frost and hail, and pinching weather,  
Companions about three times three,  
Lay close all in a pound together;  
Yet one after other they took a heat,  
And died that night all in a sweat.

*Resolution.*

A pound of Candles.

*Riddle 23.*

A man and no man; seeing and not seeing; in the  
light, and not in the light; with a stone and no stone;  
struck a Bird and no Bird; sitting and not sitting, up-  
on a tree, and no tree.

*Resolution.*

*Androgeus* the Eunuch, being purblind, in the twi-  
light, struck a Bat with a pumice stone, sitting upon  
a mustard-tree.

*Hereafter follow certain Reasonings, or Jestes, to laugh  
out the end of a short Discourse.*

*Jest 1.*

**U**Pon a time, at a Banquer, certain friends meet-  
ing to be merry, to further their purpose, one  
began to broach this proposition: VVhat part of the  
Body is the most worthy. To which one replied)  
the Eyes; another, the Heart; a third, the Brain:  
some one thing, some another. *Antonius* being bid  
to speak, said; The mouth, because it is kist in salu-  
tation, he held to be the worthiest: Another held  
that to be the noblest part we sit with, because by that  
the honesty and welfare of the whole body is preser-  
ved: And again, for a second Reason, because that  
was ever accounted the most noble and worthy part  
or person, which first sits down, and that is the lin-  
dermost

dermost part; to which probability all seemed to consent, and this last Resolution for that time carried it; until a second time meeting with *Antonius* upon a like occasion, *Antonius* remembering the applause the Argument he held had received, gratified this opponent at his first sight with a crack from his nethermost parts, who thereupon seemed to be very angry: *Antonius* answered him, he had no reason for it; since he saluted him, according to his own argument, with the most worthy part, and that which he had preferred before the mouth: and so with laughter on all sides, the controversy ended. And therefore though *Claudius Caesar* made a Law, that an escape should be no loss of reputation; yet here it was taken the contrary, and held,

*Non est urbanus cui retro sibilat anus.*

### Feſt. 2.

There was a Gentleman upon a time, that from no great reason that he had, took occasion to commend the cleanness of his Beer, as another upon a time to Sir *Thomas More*, the well-relish of his Hop: to the first it was answered, that if it had been a little **F**airer clear, one should hardly have known it from **A**iter. to the other, if it had hopped a little further, it had hopped into the *Thames*.

### Feſt. 3.

A certain King had a Fool, that kept a note-book of all the follies (at least-wise those which he thought follies) committed in or about the Court: Upon a time an *Athiopian* Horse rider that professed great skill in Horse-flesh, chanced to arrive there, whose qualities being made known to the King, the King employed him with three thousand pounds to buy Horses in *Barbary*: which the Fool understanding, put down in his note-book: which when the King heard of, he seemed offended, and would know of his Lack-wit why he had noted that? because (quoth he) I think he will come no more to you: But what (quoth

the King) if he come again? Then (quoth he) I will put you out, and put him in.

## Fest. 4.

*Marcus Tullius Cicero*, seeing his brother *Quintus Cicero's* Picture very largely drawn to the middle, he being a man of very little stature, told the Painter, his half brother was bigger than his whole.

To which purpose *Lentulus* said, when he saw his little Nephew wear a great Sword; Who hath tyed my Kintman to his weapon?

A Fox sitting in *Finsbury* fields, was looking to *Paul's* Steeple; a Maid, coming by with two Hens in her hands, asked the Fox what he thought on? quoth he, I think *Paul's* weather-cock hath more wit than all the men that are dead; for all that are dead, dyed for want of wind, and he hath placed his beak so high, that he is ever sure of wind enough; and so he would have had her Hens to this Cock, to have made the wisest brood in Christendom.

A certain gybing companion walking *London-streets*, saw a Gentlewoman cross the way, whose Gown proclaimed Antiquity by its many tassels. He willing to try his wit upon the rudeness of her garment, went with much reverence unto her, and taking up the forepart of her Gown, kist it: Being demanded the reason, answered, 'Tis an honour Lady that I bestow upon Antiquity: Alas, Sir, quoth she, if it be so, I pray kiss my tail, for that is ten years older than my Gown.

A Fryer upon a time being disposed to tell Mysteries, opened to the people, that the soul of man was so little, that eleven thousand might dance upon the nail of his thumb: the marvelling much at that, quoth he, I pray you Master Fryer, where shall the Piper stand?

## Fest. 5.

A certain Philosopher knocking at a great mans door, the Porter espying him but in mean attire, the door would not be opened, which he perceiving, immediately

mediately goes back, and changing himself into rich Robes, repairs to the door again, and knocks, and was forthwith let in ; who entering, ever as he went along, he kissed his Garments, and made obeysance unto them ; the reason being demanded by the Master thereof, he was thus answered, *Honorantem honoro*, I honour those that honour me ; for where poor vertue could not enter, rich Robes made way.

## Fest. 6.

A certain Player being sick, and lying upon his Death-bed, the Priest came unto him, and exhorted him to make his Will, which he said he would most willingly do ; For, (quoth he) I have nothing but two Geldings to dispose of ; and I give them to the Knights and Barons of the Land.

And when the Priest asked him, Why he rather gave them not to the poor ? he answered, I do as fortune doth ; for she hath given all to the rich, and nothing to the poor, and therefore I will follow her in doing the like.

## Fest. 7.

A certain rustical Clown came to an Arch-Deacon ; and told him he had married a woman which was poor, but heretofore had been rich ; asking his advice, If he might not put her away, and marry a richer ; who answered, he might not : Why Sir (quoth he) you have got a divorce from your poor Benefice, and taken a richer.

## Fest. 8.

A poor old Woman being sick and weak, bequeathed after her death unto the Priest her Hen, because she had nothing more. Now the Priest came and took her away, she yet living ; (quoth the Woman,) now I perceive that our Priest is worse than the Devil : for I have oftentimes bid the Devil take her ; and the Fox take her, and yet they spared her me ; but once the Priest, and she is gone.

*Jests. 9.*

A great Lady meeting a simple Gentleman, demanded of him, When his Wife should be brought to bed? quoth, he, Even when it shall please your Ladyship.

*Jest. 10.*

A certain boysterous Rustick, yet prompt and conceited, travelling on the way with a long Pike-staff on his neck, was suddenly and furiously assaulted by a great Mastiff, which came upon him with open mouth and violence, as if he would at once devour him; who presently to withstand the danger, by rescue of himself, runs the Pike and sharp end thereof, into his throat, whereupon he presently dyed; which the Owner thereof seeing, comes earnestly to him, and between threatning and chiding, asked him, VVhy he struck him not rather with the blunt end of the staff? VVhy Sir, quoth he, because your Dog run not at me with his tail.

*Jest. 11.*

A VVitch condemned to be burned, and at the stake, espied her Son, to whom she called very earnestly for drink, which he denying to give, she the more earnestly craved; telling him, She was exceeding dry: O quoth he, no matter Mother, you will burn the better.

*Jest. 12.*

A certain vain-glorious Souldier bragged in all places that he came, of nine Kings that he had of his kindred, and going about to name them, could name but six: a Player standing by, told him he knew the rest; the three Kings of *Colin*.

*Jest. 13.*

A certain Astronomer had divined of King Henry the seventh of *England*, that he should die in such a year; the King hearing of it, sent for him, and que-

stion'd if he were an Astronomer : who told him, That he did profess that Art : The King asked him, If he could fore-tell where he would be in the *Easter-Holy-days* ? He answered, he could not ; Then quoth the King, Thou shalt see me Divine more certainly ; for I tell thee, Thou shalt be in Prison : whither he sent him during that time, and shortly after released him, bidding him withal release his error ; for his destiny hung on no star within the Element of his reach or capacity.

## Jest. 14.

One asked a prostitute-Lady of *Florence*, How her Children so likely resembled her Husband, she so usually commercing with others ? She answered, I suffer no other to board my ship before her carriage be full.

## Jest. 15.

One asked a Painter, VVhy seeing he could draw such excellent proportions, he begot such deformed Children ? VVho answered, *In tenebris quidem fingo, sed in die pingo* ; I make the one in the light, and the other in the night.

## Jest. 16.

A certain conceited Traveller being at a Banquet, there chanced a Flye to fall into his Cup : which he being to drink, took out for himself, and afterwards put it in again for his fellow ; being demanded his reason, answered, That for his own part he affected them not, but it might be some other did.

There is extant to this jest an Epigram of *Sir Thomas Moor's*, which I have here inserted :

Out of his Glass one took a flye,  
I : earnest or in jest  
I cannot tell ; but having drunk,  
Return'd it to the rest :  
And for he would offenceless seem,  
He shewed his Reason too,



Although I love them not my self,  
It may be some here do.

*Jest. 17.*

One asked a merry blind man, in what place he lost his eyes? who answered, From either side his Nose. So likewise *Diogenes* being at dinner with a bald man, thus said, Honest Friend I will not speak to thee contumaciously, but commend the hairs that flow from so bald a head. But this was from *Diogenes* (saith the Traveller) otherwise these sharp taunts are in no wise to be used at Table; for it is observable, that at Meals these few Precepts principally among some other, are to be regarded and kept 1. To pick no quarrels 2. To tell no long tales. 3. To tell no sad news. 4. To talk of no State matters 5. To lay no wagers. 6. To make no comparisons. 7. To take no Tobacco. 8. To propound no difficult questions, &c. As when upon a time a Lawyer and a Divine met at dinner; the Lawyer proposed this question; When *Lazarus* had been four days in the Grave, where was his soul in the mean time? To that the Divine, to requite his question asked him another; Who was to have his Lands if he came again to claim them? But of this we conclude, A merry, affable and pleasant countenance, with conceited and witty jests, seasoned with light and well relish'd discourse, is fit Table-talk, and carriage to be used at such times.

*Jest. 18.*

It is reported of one *James de Castellon*, a Bononian, a man of excellent knowledge and learning, but exceeding little of stature, sent an Embassador to Pope *Boniface* the eighth, insomuch that delivering his Embassage, the Pope, imagining that he kneeled on his knees, made unto him long action with his hands, that he should rise up, until one of the Cardinals gave him to understand, that he was another *Zachens*,

## Fest. 19.

A certain Felon condemned, and at the place of Execution, began to dispute with the Judge, by what conscience he could hang him a poor thief, and no malefactor; who asked him, By what conscience he could take from another that was not his? And thus the controversie began and continued, till at last the Hangman turns him off, and so ends the strife.

## Fest. 20.

A fellow poor and improvident compelled on a time to take up his lodging on the ground, which may be termed a field-bed; where tumbling and tossing all night long long on his hard couch, he could not sleep: in the morning rising up; he cast down his eye on the place where he lay, and espying a feather: O quoth he, now I see the cause of my trouble, that all this night I could not rest; I wonder, if one feather can trouble me so much, How do they do that lie upon thousands.

## Fest. 21.

A Bishop on a time examining one that sought to be admitted into the Ministry, asked him, How many Sacraments there were? To which question, he, after a long pause answered, There were 9. Nine, quoth he. How prove you that? Why, quoth he there are 7 beyond Sea, and two in *England*: at which the Bishop laughing at his ignorance, yet grieved for his folly, sent him away as worthily frustrate of his expectation.

## Fest. 22.

One came to an Alderman to sollicite him in the behalf of a friend of his, to lend him a 100 pound upon a Statute, who had been round about the V World with Captain *Drake* in a ship; A hundred pound, quoth he! I will not lend you 100 pence; for he that could endure to be pen'd up 3 years in one ship, in hunger, thirst, and misery, will not care to lie in *Ludgate* all his life.

## Fest. 23.

## Fest. 23.

One asken a merry conceited fellow, Which was the best husband for a young popish wench to marry? quoth he, Let her marry an old man, and so she shall be sure to keep fasting nights enow: Being asked by another, VVhat Trade he thought best? quoth he, A Cut-purse; for he hath no sooner done his work, but he hath his Mony in his hand: But quoth a third, A Shoemaker is a Trade of good authority; for he can set any one in his stocks, and at his pleasure can ease him at the last.

## Posies for Rings.

## The Apology.

**G**ood Sir, a Posie; for my wit can savour  
 No More worthy of my Mistris favour:  
 This, that dislikes me; such a word may move  
 Her Critick thought to bid adieu to love.  
 If these, those, them within a Ring I bring her,  
 It will disparage so divine a finger:  
 Such is the warrant, that admits a Pass  
 To this Discourse, forbids a Critick Ass,  
 Disgorge his censure; bids an equal eye,  
 Impose a Posie to my Poesie.

In comely Hue,  
 None like to you.

VVhen Cupid fails,  
 Thy eye prevails.

In thee the Graces;  
 Have choicest places.

In thee each part;  
 Doth catch a heart.

VVho so aspires,  
 To see admires.

Each heart shews duty,  
 Stands at thy beauty.

My

My joy will die,  
If you deny.

Thy Graces move,  
My soul to love.

A loyal breast,  
More flames opprest.

Love takes no loss,  
Though friends are cross.

'Tis love alone,  
Turns two to one.

That friend is true,  
Whose treasure's you.

My fancy is,  
Endless as this.

Though friends cross love;  
We'll meet above.

My heart, ay, me,  
Is fled to thee.

Some comforts give,  
By thee I live.

Each day Idye.  
If you deny.

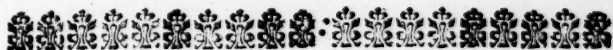
True love appears,  
In midst of tears.

In body two  
In heart but you.

I'm what thou art,  
The other part.

I seek to be,  
Not thine, but thee.

A Con-



# A CONCLUSION

To this Book.

*In way of answer to him that demanded, What  
was the perfect use of Books?*

A. **T**O increase Knowledge, Confirm Judgment,  
compare the times past with the present, and  
draw use out of both for the future; to bring forth the  
dead, speaking and concurring here knowledge to the  
living, according as the Poet to this purpose wittily  
writeth:

*O blessed Letters that combine in one  
All ages past, and make one live with all;  
By you we do confer with who are gone,  
And the dead living unto counsels call, &c.*

Books. the most sweet, commendable, and delectable household stuffe in the world, the most free and trusty reprovers; for, *Nullus amicus magis liber quam liber.* Those dead, yet living companions, those regular obsequies, that speak not but when they are desired, and no longer than they are contentive. From their Treasury, what continual Physick hath the world received to purge out the dulness of natural capacity, and the very Image of death, as the Poet stiles it?

*Nam, sine doctrina vita est quasi mortis Imago.*

Ye

Yet from this sweet and excellent society, What a part of the World are exempted, and live in darkness! Therefore thou which enjoyest the use thereof, and art conversant in their Counsels, be more in goodness as thou art in knowledge, and then this conclusion shall well besit thee, thy house, and thy household-stuff.

*Conclusion.*

*Tum felix domus est, & tum numerosa supellex,  
Cum pius est Dominus, & bene parata domus.*

*Englished.*

Happy the House the goods whereof excel,  
When th' owner's godly, and those gotten well.

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E I N I S.

---

# THE COUNTRY-MAN'S COUNSELLOR.

O R,

A necessary addition to this yearly Oracle, or Prognostication. Calculated by Art, as a Tutor for their help, that otherwise buy more than they understand. Beginning with the year of our Lord God, 1636. And so continuing forward, as the benefit and use shall encourage. With many other necessary Rules and Observations, of much profit and use, being known.

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To The  
Buyers of yearly Almanacks and  
Prognostications.

Præfatio, five Admonitio pia & utilis.

**T**Hou, whose short span of life, as plain appears,  
Hangs but on the short waste of some few years,  
Which that Arithmetician, best of men,  
Cast but, in his account, threescore and ten;

How

How soon they will determine dig thy grave  
 Thou mayst observe, thou seest what wings they have;  
 How with no sound they wheel their time about,  
 Eating with silence, Lives and Leases out.  
 As here's a dale but yesterday renew'd,  
 Nor more it seems, yet doth a year conclude,  
 In which the Diary of little cost  
 Is now run out, and that small value lost,  
 Wherewith was purchas'd, if thou not extend  
 Thy thoughts to make it thus far forth thy friend,  
 That every year thy Almanack thou buyest,  
 Th' art one year nearer to the year thou dye'st:  
 And from that meditation so prepares  
 Thy life, that death ne're seize thee unawares.  
 One year thus to another yielding room,  
 Have fill'd up many a Sepulchre and Tomb,  
 Fretted out brass with age, marble, with rust,  
 Converted Generations into dust.  
 From which collect, though ne're so young thou be,  
 This may be doomf-day final year with thee;  
 And from that motive such a method borrow,  
 As thou shouldst live an age, or die to morrow.

**T**Here are three good things that attend on the habit of early rising:

It furnisheth us with	} <i>Animi</i> } <i>Corporis</i> } <i>Fortune</i>	{ that is, } { it makes } { us }	{ Holy. { Healthy. { Wealthy.
<i>bonis</i>			

When the Country man is risen, let him first thank God for the deliverance past, and pray for a future blessing: then let him view and revisit his grounds; if he sees any thing amiss, let him write it down in a pair of Tallies that he shall always carry about: and when he comes home to dinner or supper, let him tell his chief servant that immediately it may be amended: This action as it is healthy to his body, will by experience be found wealthy to his purse.

*A brief*





A brief Chronology of the times where-  
in these famous men lived, and  
dyed.

	<i>Anno mundi.</i>
<i>Aristotle</i>	3541
<i>Horar</i>	3003
<i>M. T. Cicero</i>	3909
<i>Virgil</i>	3999
	<i>Anno Domini</i>
<i>S. Augustine</i>	401
<i>S. Anselm, Bishop of Cant.</i>	1281
<i>Agrippa the Magician</i>	1551
<i>S. Bernard</i>	1131
<i>S. Chrysostome</i>	401
<i>Erasmus</i>	1529
<i>Martin Luther</i>	1521
<i>Melancthon</i>	1531
	<i>Years.</i>
<i>Since London and Paris were paved,</i>	425
<i>Since the building of London Bridge.</i>	444



Of a year, and what it is, and why it is most properly called *ANNUS*.

**T**He word *Annus*, which most properly signifieth a Circle or Compass, is here termed for a year, which is properly that space of time that the Sun runs through the Signs of the Zodiack; and the reason thereof is, for that as little Circles are called *annuli*, Rings, so the greater Circles of time are called *anni*, years, or Circuits, because they ever run round and with continual compass environ all things within the verge of Age.

*Q. What are the parts of a year?*

<i>A.</i>	Moneths Solar	12
	Lunar 13. Weeks	52
	Days	365
It contains	So many as there are veins in the body of man.	
	Hours.	8766

The year Astronomical, or Julian year added thereto 6 hours, and six Minutes, which every fourth year increase to a day; which maketh the Leap-year, or *Bissextile*, compounded of *bis* and *sextus*, because the sixth day next before the Calends of *March* is twice repeated, or reckoned, which indeed is the 25 of *February*, Saint *Matthias* day; so adding to the Moneth of *February* one day: from whence proceedeth the difference between us, and other foreign accounts:

*Q. why is it called the Julian year?*

*A.* Because *Julius Caesar*, the first Roman Emperour, caused the year according to the course of the Sun, to be reduced to the number of Days and Hours before expressed: And whereas *March* was the first Moneth of the year with the Hebrews and Romans, as

now with us : and *July* was the fifth Month, called by the Romans *Quintilis* the fifth Month, *March* being the first ; which *Julius Caesar*, born in that Month, altered, and called it *Julius*, or *July* : as *Augustus Caesar* (in whose Reign Christ was born) the Month *Sextilis*, or sixth Moneth, after his own name *Augustus*, now *August* with us ; and so, reckoning from *March* the first Moneth, *September*, according to his signification, will be the seventh Month, *October* the eight Moneth, *November* the ninth, *December* the tenth Moneth, which if you reckon from *January*, they cross their names.

*Q.* The Holy Scriptures make mention of sundry things done at certain hours of the day, not like unto the hours of our account ; as in St. John's Gospel, the Ruler's Son healed of his sickness, it is said, at the seventh hour the Ague left him : And the Labourers that came into the Vine-yard, came at the eleventh hour ; and Christ in his Passion, it is recorded by the Evangelists, that at the sixth hour was darkness over the whole Earth, and about the ninth hour he cryed with a loud voice, and so gave up the Ghost. Now I would know by our accounts what hours of the day these were, as of the rest

*A.* The Jewes did divide their artificial day into four quarters, allowing to every quarter three hours, accounting the first hour of the first quarter, at the rising of the Sun, and the third hour of the said quarter they called the third hour ; and the third hour of the second quarter they called the sixth hour, which was mid-day : The third hour of the third quarter, the ninth hour ; and the second hour of the fourth quarter, the Eleventh hour : And they called the twelfth and last hour of the day, Eventide. So the Rulers son being healed at the seventh hour, it was with us at one of the Clock in the Afternoon : And the sixth hour when darkness was upon the Earth, at Mid-day with us : The ninth hour when Christ yielded up the Ghost, three a Clock in the Afternoon ; the Labourers that came at the eleventh hour, came at five of the Clock in the Afternoon, or an hour before Sun-set.

*Q.* How

*Q. How divided they their night ?*

*A.* They divided their artificial night likewise into four quarters: called by them the four watches of the night ; for the first three hours was the first watch, during which time all the Souldiers both young and old, of any Fortified Town or Garrison were wont to watch ; the second three hours, called the second watch, was about Mid night, at which time the young souldiers only watched ; and the third quarter of the night containing also three hours, was called the third watch, in that season the souldiers of middle age did watch ; and the last three hours, called the fourth watch, was about the break of day, in which the old Souldiers only watched.

The day is accounted with us for payments of money between Sun and Sun : But for Indictments of Murther, the day is accounted from Mid-night to Mid-night ; and so are fasting dayes. *ut supra.*

*Q, How in the more pure and ancient times, from the examples of the Apostles, were the dayes of the week named, since corrupted by the Heathens, and called after the names of the seven Planets, or their Gods.*

*A.* One or the first from the Sabbath, two or the second from the Sabbath, three or the third from the Sabbath; and so of the rest.

Our Yearly Almanacks make mention (which many read, but few understand) of the *Golden number, Epact, Circle of the Sun, Roman Indiction*, and such like ; of which I desire to know some reason or use.

*And first of the Golden number, what it is, when it be-  
ginneeth, and why it is so called.*

**T**HE Golden number is a number of 19. and proceeding from one to nineteen, and so begins again at one ; and is so called because it was sent in Golden Letters from *Alexandria in Egypt* to *Rome* ; and it is the number of nineteen ; because in nineteen years the Moon doth make all her sundry motions and changes.

ges, and returneth again to the place where the first began. To find out the aforesaid number, add one to the year of our Lord, whereof you require, and divide the same by nineteen, and the remainder shall be the Golden number. This Golden number was devised to find out the Feast of Easter.

*What is the Epact.*

**T**HE Epact is a number not exceeding 30. because the Moon between change and change never passeth 30 dayes.

The Epact is thus found out; multiply the Golden Number of the year by 11. the Product whereof, if it be under 30. is the Epact, but if it be above 30. then divide the Product by 30. and the remainder shall be the Epact.

*The knowledge of the Epact serveth to find out the age of the Moon.*

The Golden Number and Dominical Letter, change the first of *January*, and the Epact the first of *March*. *Easter* day never falleth lower then the 22. of *March*, never higher than the 25. of *April*.

*Shrove-Sunday* hath his range between the first of *February*, and the 7. of *March*; *Whitsunday*, between the 10. of *May*, and the 13. of *June*: And for a rule for *Shrove-tide*, the *Tuesday* after the second change of the Moon after *New-years day*, is alwayes *Shrove-Tuesday*.

*What is the Equinoctial, and wherefore is it so called.*

**T**HE Equinoctial is a great Circle, which being every part equally distant from the two Poles of the World; divideth the Sphere in the very midst thereof into equal parts; and therefore it is called of some the *Zona*; or girdle of the world.

It is called the Equinoctial, because when the Sun touch-

toucheth this Circle, which is but twice in the year, it maketh the day and the night of an equal length throughout the world: which Equinoctial happeneth in the Spring and Autumn, about the 11 of March, and the 13 of September.

*Q. What are those twelve signs or Images placed before our Kalenders, about the Anatomy of mans body?*

*A.* Those twelve Signs or Images are twelve Stars, every one of them containing many Stars, whose influences are very powerful over humane bodies.

*Q. What makes the full Moon, and whence proceeds the Eclipse?*

*A.* Her opposition against the Sun makes her full; but her Eclipse or Darkning is caused when the Sun is opposite unto her Diametrically, and the earth in the midst between them both, which being thick and not transparent, casting his shadow to that point which is opposite to the place of the Sun, will not suffer the Moon to receive any light from the Sun, without whose supply she is alwayes a dark body; for from it she borroweth her light.

*Of what Substance be the Stars.*

**T**HE Stars be of the same substance that the Heavens be wherein they are placed, differing only from them in thickness, which Dimension makes them more apt to receive and retain the light of the Sun, which thereby become visible to sight, for the Heavens themselves being pure, thin, and transparent, and without colour, are not visible, as the Stars, which shine as well in the day, as in the night, although not perceived by reason of the Suns greater light.

*Q. What motion have the Stars?*

*A.* The self-same motion that the Heavens have wherein they are placed, which is, as some, by the *Primum mobile*, or first mover turned by God himself, as every one of the rest, by his proper intelligence: And whereas the 7 Planets or wandring Stars do change their places, now here, now there; that is not by  
their

their own proper motion, but by the motion of the Heaven, wherein they are placed ; for a Star being of a round shape, hath no members to walk from one place to another, but only by the motion of the Heaven wherein they are fixed.

*Q. What comparison is there in their greatness between some Stars and the Earth ?*

*A.* Though the far distance of them from the Earth makes their Rayes approach our eye in a sharp pointed Angle, whereby they seem to our sight and judgment no broader than one hand-breadth ; Yet is every fixed Star far greater in compass than the whole Earth ; every wandring Star likewise bigger than the same, *Venus* and *Mercury* excepted, and likewise *Luna*, which is but the 39 part of the Earth.

<i>Sol</i> is bigger than the Earth	166	} <i>Times.</i>
<i>Saturn</i>	95	
<i>Jupiter</i>	91	
<i>Mars</i>	91	
<i>Venus</i> lesser than the Earth	32	
<i>Mercury</i> least of all; and is contained of the Earth.	3144	

*The nature of these 7 Planets or wandring Stars.*

*Saturn*, is cold and dry. *Jupiter* hot and moist. *Mars* extream hot and dry. *Sol* hot and somewhat dry. *Venus* temperately cold and moist. *Mercury* of a changeable nature. *Luna*, cold and moist. And so likewise of the numberless rest of those smaller, many have their portents and significations, especially of those 1022 Stars that are more precisely noted and known.

*Of the Seven Ages of mans life, with the predominancy of the 7 Planets, or wandring Stars in every one of them.*

The Astrologians have divided mans life, according to the division of the world, into seven Ages ; over every



every which Age, one of these Planets or Stars have their Regiments assigned.

1. The first Age is called Infancy, which beginneth with the first child-hood, and hath his continuance for the space of seven years; over which *Luna*, or the Moon reigneth, as may well appear by their moisture agreeing with the influence of that Planet, Queen over Seas, and Floods, and Children.

2. The second Age is Child-hood, which goes onward seven years more, and continueth till the fourteenth year of their life, over which *Mercury* is assigned Patron; for then participating of their regents influence, children are inconstant, yet of some comprehending capacity, somewhat inclinable to learn.

3. The third Age proceedeth forward 8 years, and is termed *Juventus*, Youth or Stripling, it wanders between 19 and 22, over which season *Venus* is predominant; for then they are amorous, lustful, sloathful, of childish follies, and inclinable to more dangerous vices.

4. The fourth Age beginneth at 22, and endeth at 34, containing 12 years. In the which situation the Epithete, or Denomination, is a Young man; over this age the Planet *Sol* is chief Regent; in which season, Reason and discretion (like the beams thereof) begin to spread forth; to enlighten the Understanding, and to exhale and suck up the thick mists of ignorance and folly, and then begins a man to know he is a man.

5. The fifth Age is called *Virilis*, or man's Age, and that proceeds where the other ends, and continueth forward sixteen years, over which season *Mars* is chief Governour. Now is the time a man begins to be covetous, churlish, cholerick, &c.

6. The sixth Age runs forward 12 years more, and leaves him not, till he hath numbred 62. This Age is termed old Age, though his toe touch but the heel thereof: Now over this *Jupiter* is predominant, and he inclineth to Justice, Moderation, and Religion, and all other actions of goodness and piety.

7. The



7. The seventh and last Age continueth forward 18 years, it leaves a man at 80 in the claws of weakness and infirmity: For age itself, without sickness, which seldom lives at odds therewith, is an infirmity: to this decrepit age few creep to, by reason of the Planet *Saturn*, which is most melancholy and slow of all other; thereby his evil influence more enforcing a man to decline and droop, become froward, cold and melancholy, than otherwise he should.

*Likewise these four divisions of Mans life are compared in their manner to the four seasons of the year.*

1. His Infancy to the Spring, hot and moist.
2. His Youth to the Summer, hot and dry.
3. His Man-hood to Autumn, cold and moist.
4. *Senectus*, or Old Age, to Winter, Cold and Dry.

*Q. why did men live longer before the Flood, than since?*

*A.* Before the Deluge; the Planets were glorious in their natures, and sent better influences into humane bodies. There were not so many Meteors, Comets, and Eclipses seen, from which innumerable defects and diseases do proceed. The Earth was more fruitful, wholesome, powerful in her Herbs, Plants and vegetables, their effects and virtue better known: which ever since the flood that wasted away her fertility, have lost much of their Operation; and now since, with Age more infeeble in these weak and sickly seasons of our times, of which one thus writeth to our purpose;

*And now the Springs and Summers which we see  
Like Sons of Women after fifty be.*

Lastly, They were more continent in their lives, more satisfied in their desires; by which since, Gluttony, and her new Cookery have kill'd more than the Sword, Famine or Pestilence.

Their knowledge in all Arts was more enlarged, the influence of the Planets better known, and how they work upon humane bodies, as the same Author, to the same purpose, wittily followeth it.

*Then, if a slow-pac'd Star had stol'n away  
From the observer's marking, he might stay  
Two or three hundred years to see't again,  
And so make up his Observation plain.*

*Q. How may a man keep himself from sickness?*

*A. By rectifying those six non-natural things whence all diseases spring.*

1. Diet.
2. Retention and Evacuation.
3. Air.
4. Exercise.
5. Sleeping and waking.
6. Perturbations of mind.

And in Dyet he ought to observe,

The { Substance,  
Quantity.  
Quality.  
Custome.  
Time,  
Order.

*Q. How is the world divided?*

*A. Into 2 essential parts of the Celestial and Elemental part, of which the Celestial part containeth the  
II Heavens or Spheres, which are thus numbred.*

The 1. Is the Sphere of the *Moon*.

2. Of *Mercury*.
3. Of *Venus*.
4. Of the *Sun*.
5. Of *Mars*.
6. Of *Jupiter*.
7. Of *Saturn*.
8. Is the Sphere of the *Fixed Stars*.
9. Is the Sphere of the *second Moveable*.
10. Of the *Primum Mobile*, or first Mover.

II. The

II. The *Empyrean* Heaven, where God and his Angels are ſaid to dwell.

The Elemental part doth contain the four Elements, *viz*:

1. The Element of Fire next to the Moon, and ſo downward.

2. The Element of the Air.

3. The Element of the Water.

4. And the loweſt of all, the Earth.

Q. *If there be ſo many ſeveral Heavens, how comes it to paſs, that all theſe to the eye ſeem but as one entire body?*

A. The reaſon hereof is, becauſe they are all ſo clear and transparent, that though they involve and cover one another, as the ſkin or ſcale of an Onion, yet being in their nature more bright, pure and ſubtil than either Cryſtal, or other moſt transparent Glaſs, the ſight doth pierce through them all as one, and views them all as one, although they are ſeveral, and of exceeding great thickneſs.

Q. *Into how many regions is the Air divided?*

A. The Air is divided into three Regions, by the natural Philoſophers, both of ancient and modern times: that is to ſay, into the higheſt, loweſt, and middlemoſt Region: in the higheſt Region turned about by the Element of Fire, are bred all Lightnings, Fire-Drakes, Comets, Blazing-ftars, and ſuch like.

In the middle Region, all cold and watry impreſſions, as Froſt, Snow, Ice, Hail, &c.

In the loweſt Region ſomewhat more hot by reaſon of the beams of the Sun, reflecting from the earth, are bred all clouds, dewes, rain, and ſuch like.

A fourth obſervation thereof.

If the Sun ſhines on St. Paul's day, it betokeneth a happy and prosperous year.

If on Candlemas-day, a cold and hard ſucceeding winter, according to the verſe;

When on the Purification Sun hath ſhin'd,  
The greateſt part of Winter comes behind.

Likewise it is observed, that if the Sun shine on Easter day, it shines ou Whitsunday likewise.

*A brief Discourse of the Natural causes of sundry Meteors ; as Snow, Hail, Rain, wind, things well known in their effects, though darkly in their causes.*

*Happy his estate above the Seat of Kings,  
That could but truly know the cause of things.*

You must first understand, that all watry Meteors, as Rain, Snow, or such like, are but a moist vapour drawn up by the vertue of the Sun, and the rest of the Planets, into the middle Region of the Air : where being first congealed, are afterwards dissolved, and fall upon the Earth, as Hail or Rain.

*Of the Rain-bow, and the effects thereof.*

If two Rain-bows appear at one time, they presage Rain to ensue ; but if one Rainbow, presently after Rain, it betokeneth fair weather.

*Danaus* in his Physicks, saith, the Rainbow is made by reason of the Sun-beams beating upon a hollow cloud, their edge being so repelled and beaten back against the Sun, and thus ariseth variety of colours by the mixture of clouds, fiery air, and light to others : but, as he saith, it portendeth little alteration, or change of weather.

*Of the wind, what it is ; what the motion and effect thereof, and from whence it proceedeth ; though no man knoweth whence it cometh, nor whither it goeth, as testifieth the Holy Writ.*

First then, you have to to understand, that *Aristotle*, and the rest of his sect, do define the Wind, to be an exhalation, hot and dry, ingendred in the bowels of the Earth ; where breaking his prison, and  
vio-

violently rushing hereout, it is carried side-long upon the face hereof.

*Q. why is not the motion thereof right upward and downward, as well as always side-long?*

*A.* Because that whilst by his heat he striveth to mount up, and carry his course through the three Regions of the Air, the middle Region by his extream doth always beat it back: so that thereby together with the confluence of other exhalations rising out of the earth, his motion is forced to be rather round than right: and the reason why he bloweth more sharply one time than another, and in one place more than another, and sometimes not at all, is, that fumes that arise out of new exhalations, and out of Floods, Fens, and Marshes, may joyn with it to increase his force; the defect or dulness whereof may either allay or increase it: as also the Globe or rotundity of the earth may be the cause of the blowing of it more in one place than in another: or Mountains, Hills, or Woods, may hinder his force from blowing in all places equally: whereas upon the plain and broad Sea, it bloweth with an equal force: and as for the stilness or ceasing thereof, it cometh to pass divers ways, either by frost, closing or congealing up the pores of the Earth, whence it should issue; or by the heat of the Sun, drying up fumes and vapours that should increase it, and whereof it is engendred.

*The nature of the four Principal winds, and their effects.*

1. *Subsolanus*, or the East-wind, is hot and dry, temperate, sweet, pure, subtil, and healthful, and especially in the morning, when the Sun riseth, by whom he is made more pure and subtle, causing no infection to mans body, but expelling it.

2. *Zephyrus*, or the West-wind, is temperate, hot, and moist, and wholelom, especially in the evening; it dissolveth frost, ice, and snow, and maketh flowers

had grass to spring; and some write, that it produceth thunder.

3. *Septentrio*, or the North-wind, is for the most part cold and dry, repelling moisture and rain: And though it cause cold and numbness, so nipping the fruits of the Earth, and many times the forward buds of the Spring, yet it driveth away infections and noisome airs, and so is a means to preserve health.

4. *Auster* or *Notus*, the South-wind, is hot and moist, breeding thick clouds and sickness.

*Natural causes of Earth-quakes.*

**P**lenty of Windes, got into the bowels, holes and crannies of the Earth, and violently rushing out, and the Earth suddenly closing up again, causeth the shaking, or Earth-quake, which is generally a forerunner to War.

*Of Thunder and Lightning.*

**W**hen an Exhalation hot and dry, mixt with moisture is attracted into the middle Region, and there inclosed in the body of a cloud; now these two contraries thus included in one place together, fall at variance, and cannot be reconciled, but break the prison wherein they are pen'd: the violent out-rushing whereof maketh a noise, which we call Thunder, and the fire Lightning, being both born at one instant, although the Lightning be the first perceived, in regard of the quickness of the eye before the ear.

*Of the strange effects of Lightnings.*

**T**hat which is dry burneth not at all, that which is moist burneth not likewise, but blasts, and altereth the colour; but that which is clear, is of a strange operation, for it draweth vessels dry, without hurting the caske; melteth the Silver, without hurting the Bgg; breaketh the Bones. and hurteth not the skin;

skin ; killeth the child in the womb, without hurt to the Mother.

It hurteth not the Lawrel-tree, entreth not above a yard into the Earth ; such as are shadowed with the Skins of Seales, Sea-calves, and the Eagle, are safe as *Pliny* stories it.

The ancient *Egyptians*, which were the first and best Astronomers, have observed certain years in a mans life to be very dangerous, and these they name Climacterical or Starry years. Now a Climacterical year is every seventh year of a man's life ; the reason is, because then the course of the Planets return to *Saturn*, who most commonly is an enemy to our good. And as the Moon, which is the neereft and next Planer unto us, and swiftest of course of all other, passeth almost every seventh day into the contrary Sign of the same quality from whence she came forth, and so by that means bringeth in the Critical days : so *Saturn*, which is the Planet furthest from us, and slowest of course, (for he resteth in one sign so many years as the Moon doth dayes) bringeth in likewise the Climacterical years, and causeth sundry mutations to follow ; hence it is, that in the seventh year Children do cast and renew their teeth.

*Hereafter follow certain Climacterical and dangerous years of a man's life.*

THE 49 year composed of seven times seven, dangerous ; 56 year to men, especially, born in the night ; 63 year to those born in the day-time, by reason of the dryness of *Mercury* and *Venus*.

Whereunto *Octavius* the Emperour seems to consent, when, to this effect, he writeth to his Nephew, to reioyce with him, having passed over that deadly year and enemy to old age, 63. in which number the 7 and 9 do concurr, as *Hoffman* to that purpose more largely in his Book *De diebus & annis criticis*, relateth.

*The Critical days of a man's life being collected throughout every Moneth, are observed to be these following.*

- 1. and 7. of *January.*
- 1. and 4. of *February.*
- 1. and 4. of *March.*
- 1. and 10. of *April.*
- 3. and 7. of *May.*
- 10. and 15. of *June.*
- 10. and 13. of *July.*
- 1. and 2. of *August.*
- 3. and 13. of *September.*
- 3. and 10. of *October.*
- 3. and 5. of *November.*
- 7. and 10. of *December.*

There are likewise in the year most especially to be observed three dangerous Mundayes to begin any business, fall sick, or undertake any journey.

First Munday in *April*, on which day *Cain* was born, and his Brother *Abel* slain.

Second Munday in *August*, which day *Sodom* and *Gomorrah* were destroyed.

31. of *December*, which day *Judas* was born that betrayed Christ.

*Of the four humours in man's body, and how they reign in their courses, and first what a humour is.*

**A** Humour is a distillation of a moist and running body, into which by the Limbeck of the Liver, the meats are converted, and diffused through the veins and allies of the same, for the better nourishment thereof; and are thus, according to *Lemnius* described in his book, *De quatuor Complexionibus.*

#### 1. *Sanguine humour.*

The blood of Sanguine humour is moist, and ruddy,  
and



and hot ; the principal seat or cistern thereof is the Liver, or an well-head that watereth the whole City or body of man out of which issue forth the vital Spirits, like unto small and gentle winds, that rise out of rivers and fountains.

2. *Phlegmatick.*

The Phlegmatick humour is of colour white and blackish, and like unto drops of fat : this fat is chiefly in the kidneys, which separate to themselves the water from the blood, driving the blood into the veins, and expelling the water into the urine.

3. *Choler.*

It is hot and fiery, and to the taste bitter, like unto Herb-grace or Rue ; and it serveth not only to cleanse the guts from filth, but also to califie the Liver, and to preserve the blood from putrefaction.

4. *Melancholy.*

4. The Melancholy humour is black and earthly, resembling the lees of blood, and hath his seat in the Spleen, of which one thus writeth :

*The Sanguine causeth cheerfulness,*

*The Melancholy despair,*

*The Cholerick is churlish,*

*The Phlegmatick is fair.*

Every one of these humours reigns six hours : Blood is predominant from nine of the Clock at night, till three of the morning : Choler from three of the clock in the morning, till nine of the same day ; Melancholy, from nine till three in the afternoon ; and Phlegm from five in the afternoon, till nine at night.

Also Blood hath his dominion in the Spring Choler in the Summer, Melancholy in Autumn, an

Phlegm in Winter, as *Lemnius* thus further in his said Book testifieth. From all which diversity and several dispositions ariseth the diversity of fantasies and dreams.

*Q. How are those instanced?*

*A.* Thus, because according to the opinion of Authors the complexion over-laid with humours, is the cause of dreams and all diversity therein: for the Cholerick over-laid with Choler, dreams of fury, anger, stabbing, and matters of wrath: the Sanguine of beautiful women, gardens, fresh colours, and the like: the Phlegmatick of seas, rivers, drowning: the Melancholy of dark places, graves, cells, and headlong precipitations.

*Q. What credit or certainty is there to be attributed to Dreams; and, which are held the most portentous and significant?*

*A.* These, as they are observed by experience, and set down by Authors: To dream of Eagles flying over our heads, to dream of Marriages, dancing and banqueting, fore-tels some of our kins-folks are departed: to dream of silver, if thou hast it given to thy self, sorrow: of gold, good fortune: to lose an axel-tooth or an eye, the death of some friend: to dream of bloody teeth the death of the dreamer: to weep in sleep, joy: to see ones face in the water, or to see the dead, long life; to handle lead, to see a Hare, death: to dream of chickens and birds, ill luck, &c.

*Hereunto are annexed certain verses describing the person and quality of that Child of chase, or Lady Pecunia: written long since by that Gentleman of quality, I. T. and as something pertinent to our purpose hereinto inserted.*

**S**HE is a Lady of such matchless carriage  
Wedded to none, though sought of all in marriage.

She may be kist, yet neither washt nor clipt  
And if you woe not wary, soon or'e-slipt.

She

She may be long, and yet be honest too,  
To many Merchants, spite they all can do,  
Who e're atchieves her, speak her ne're so fair  
She'l not stay long before she take the air,  
She'l stay with no poor man, her state's so great,  
A rich man may her for a time intreat.  
She goes in cloth of silver, cloth of gold,  
Of several worths and values manifold.  
But when she goes in golden robes best dight,  
Then she's suspected for to be most light.  
She needs no Physick to recover health,  
For she's still currant, and as rich in wealth :  
Some Irish Lady born we may suppose,  
Because she runs so fast, and never goes :  
If she be wrong'd in name, and ill abide it,  
Of all men, Justice, touchstone must decide it.  
He that thus does, and all do thus to gain her,  
Being so archiev'd, she is but slippery hold,  
And will be gone unless by force you strain her  
Changing her humour to another mold,  
By pence and half-pence and such little crums  
Which of themselves so slightly men do prize,  
In time are eaten up those larger sums,  
That did not by such petty parcels rise :  
Like little drops that of themselves not fear'd,  
Yet do in time together so much slip,  
That where no danger at the first appear'd,  
It after comes to bear or drown a ship.  
Thy pence a day that might be sav'd from waste,  
When thou dost see in one year there amount ;  
Will be by this presentment held more fast,  
And weighed as thrift perswades, in more account ;  
Which unsuspected thief, that all may know it,  
I'll waste but few lines more before I shew it.

*A Brief Representation of idle or extraordinary expences,  
with their amounts to in the year, fit to be regarded  
of all those that out of a wary disposition intend to  
thrive.*

### **The Introduction.**

**H**E that makes conscience of a venial sin,  
Into a mortal seldom falleth in.  
He that nat sleightly passeth o're one day,  
Throws not in thriftless uses years away,  
He that makes conscience for to speak the truth;  
Seldom forswears himself in age or youth,  
Even so, he that a penny gripeth fast,  
Seldom throws pounds or crowns away in waste.  
As contrary, he that o're-looks those small  
And petty moieties, easily sinks in all:  
A penny is a small regardless sum,  
Yet it may in some time to something come.  
Therefore observe this Table, thou shalt know,  
How great those Littles in small time do grow,  
And how with easie Steps they do decay;  
Those that ne're reckon pence they wast this way.

---

By



By the Day.

By the Week.

A Farthing  
A Half-penny  
A penny  
2 pence.  
3 Pence  
4 Pence  
5 Pence  
6 Pence

1 d. ob. q.  
3 d. ob.  
7 d.  
14 d.  
21 d.  
2 s. 4 d.  
2 s. 11 d.  
3 s. 6 d.

By the Moneth.

By the Year.

7 d.  
14 d.  
2 s. 4 d.  
4 s. 8 d.  
7 s.  
9 s. 4 d.  
11 s. 8.  
14 s.

7 s. 8 d. q.  
15 s. 2 ob.  
30 s. 5 d.  
3 l. 10 d.  
4 l. 11 s. 3 d.  
6 l. 2 s. 6 d.  
7 l. 12 s. 1 d.  
9 l. 2 s. 6 d.

*All which said several Rates may be thus more easily  
summon'd up, after the manner of Exchequer recko-  
ning, as followeth.*

A penny a day is by the year one pound, one half pound; one groat, one peny:

Two pence a day, by the year, two pounds, two half pounds, two groats, two pence.

Three pence a day, is by the year, three pound, three half pounds, three groats, three pence.

Four pence a day, is by the year, four pound, four half pounds, four groats, four pence.

And so forward of the rest; being a certain and general rule to calculate what sum or quantity you please.

The mouth of Usury being opened, yet her fangs not pulled out (as some *Jews* were in King *John's* time in *England*) but her Teeth discovered, that the borrower may beware: to which effect is shewed, how much divers principal sums with interest, and interest upon interest, amount to in several years, after 10 in the 100 and 8 in the 100.

Year.	1.					2l.					3l.				
	l. s. d. ob. q.					l. s. d. ob. q.					l. s. d. ob. q.				
1	1	2	0	0	0	2	4	0	0	0	3	0	0	0	0
2	1	4	2	0	3	2	8	4	1	5	3	12	7	0	1
3	1	0	7	0	3	2	13	2	1	3	3	19	10	0	2
4	1	9	3	0	3	22	18	6	1	2	4	7	10	0	1
7	1	18	11	1	1	7	17	11	0	2	5	16	11	0	9
14	3	15	11	0	3	1	11	11	0	2	11	7	10	0	1
21	7	8	0	0	0	0	10	0	0	0	22	4	0	0	2
	10 l.					20 l.					40 l.				
1	1	1	0	0	0	22	0	0	0	0	46	0	0	0	0
2	1	2	0	0	0	24	4	0	0	2	48	8	0	0	0
3	1	3	6	2	0	26	12	4	1	2	53	4	9	1	0
4	1	4	12	9	1	29	5	7	1	0	58	11	3	1	0
7	1	9	9	8	1	33	19	5	1	2	77	18	11	1	1
14	3	7	9	6	0	75	19	0	0	0	141	18	0	0	0
21	7	4	0	0	1	148	0	10	1	1	195	0	9	0	3
	50 l.					100 l.					200 l.				
1	1	5	0	0	0	110	0	0	0	0	220	0	0	0	0
2	2	0	10	0	0	121	0	0	0	0	243	0	0	0	0
3	6	6	11	0	0	133	2	0	0	0	266	4	0	0	0
4	7	3	4	1	0	146	8	2	0	3	291	16	5	1	2
7	9	7	8	8	1	192	17	5	0	1	389	12	10	0	3
14	18	9	17	6	0	379	15	0	0	0	752	10	0	0	0
21	27	0	0	3	0	340	0	6	0	0	1480	1	0	0	0

By this Table you may easily perceive what the Principal with Interest, and Interest upon Interest, from many sums, amounts unto; and how in every 7 year (what sum soever) the Interest almost overtaketh the Principal, and which for the easiness thereof, needs no further explication.

## Admiratio.

That money should engender thus and breed,  
 Is against nature, springing from no seed;  
 Yet see ! this Usury, that's ever running,  
 Insensibly devour's a state with cunning ;  
 See how it eats, and yet no teeth you see,  
 It is a Monster sure, what should it be ?  
 In seven years, a term of time but small,  
 The Int'rest looks as big as Principal :  
 A forward whelp like to his dam or mother,  
 And every year bites deeper still than other.  
 Therefore who e're thou art that means to thrive,  
 Forbear that jaw that swallows men alive :  
 So shalt thou live, thy happy days to see,  
 And *fenus* shall not *funus* to thee be.  
 And though this be the gulf that most men fear,  
 Yet th' other petty channels come not near,  
 For 'tis all one, the effect so understood,  
 To drown i'th the deepest sea, or shallow't flood.  
 And therefore to this ruine if thou haste thee,  
 Al's one, if first or last, or whether waste thee,  
 And therefore if thou mean to live ashore,  
 Through *Scylla* and *Charybdis* sail no more.

Certain Rules follow in this Table, to direct the borrower, or lender, the even-broad way (because some will be walking therein) that they slip not too much on either side ; to the right hand of unlawful gain, or the left hand of ignorant loss ; shewing the just and reasonable Interest of Money, after 8 in the hundred *per annum*.



	li.	s.	d.	qts.
1 yields	0	1	7	$\frac{1}{3}$
2	0	3	0	$\frac{2}{3}$
3	0	4	9	$\frac{3}{4}$
4	0	6	4	$\frac{5}{3}$
5	0	8	0	0
6	0	9	7	$\frac{2}{3}$
7	0	11	2	$\frac{4}{3}$
8	0	12	9	$\frac{3}{8}$
9	0	14	4	$\frac{4}{5}$
10	0	16	0	0
20	1	12	0	0
30	2	8	0	0
40	3	4	0	0
50	4	0	0	0
60	4	16	0	0
70	5	12	0	0
80	6	8	0	0
90	7	4	0	0
100	8	0	0	0

*Certain Rules and Admonitions in way of Purchase or Sale, to direct the ignorant Seller or Buyer; briefly shewing what any Lease, Annuity, or Purchase may be worth, according to the most usual rates of these times; and what caveat and circumspection every Purchaser ought to have; that he may freely and commodiously enjoy what he purchaseth.*

*To which purpose this inserted Rule is very pertinent.*

He that would purchase, and would gladly know,  
Which way he might securely put forth so;  
For his more safety, let him not be nice,  
To ponder these few Rules for his advice.

**F**irst see the Land that thou intend'st to buy  
Within the sellers Title clear doth lie:  
And that no Woman to it doth lay claim,  
By Dowry, Joynture, or some other name  
That may it cumber: Know if bond or free  
The Tenure stand, and that from each scoffee  
It be releast; that th' seller be so old,  
That he may lawful sell, thou lawful hold  
What thou hast bought; that it not morgag'd lye,  
Nor yet intailed on posterity:  
Then whether it stand in statute bound or no,  
Be well-advis'd what quit-rent out must go;  
What custom-service hath been done of old,  
By those that formerly the same did hold:  
And if a wedded woman put to sale,  
Deal not with her unless she bring her male:  
For she doth under covert-baron goe,  
Although, sometimes, some traffique so (we know)  
And if it may in any wise be done;  
Make thus with warrantize thy Charter run  
To thee, thine Heirs, Executors, or Assignes,  
For that beyond thy life securely binds:  
So this fore-seen, thus done, may that prevent  
That after makes rash buyers to repent.

And

And yet when I have shew'd all Rules I can,  
T' assure thee more, Deal with an honest man.

When a man doth purchase Land, either in Fee-simple, or by Lease, especially these with some other observations, are to be inquired and looked into; for there is none so confident, or so ignorantly simple, but in a lesser matter, if he buy but a Horse, will observe his pace, his shape, his soundness, and whether he be in the right of the seller; and therefore in this matter of so great importance, how much more curious and scrupulous ought a man to be? And yet have I known some purchase, and some sell, with as much rashness and unadvice, as they that cut wood overhead, the chips falling into their eyes, that they see not what they do; ignorant themselves, and yet, in foolish thriftiness, will spare to be informed by the Learned: Then, first consider, the Title, the Tenure, the drawing of the Evidences, the yearly value, the quantity, quality, and nature of the place, the convenience and best improof of the same: If it be a House, and Land, in the Country, observe the Fences, Hedges, and Ditches, and the means to preserve them: what convenient water, the Housing, how commodious, how in repair; if otherwise, the supposed charge to do them; the situation, the Air, the wayes fair or troublesom; what Wood, what Commons belong thereunto; what Commodities it chiefly yieldeth, and where they may be best vented; Household necessities, how near, or far off to be had, and the like; but especially the Title and Tenure, for some customes in both are very troublesom, chargeable, and serviceable, as the Tenure *in Capite*, where the Sons and Daughters being Heirs to some person that held this Land, either of the King in chief, or of some inferiour person by Knights service, whose Heir-male being under the age of 21 years, and the female within the age of 14 years; the Lord, or some one nearest to the King, and furthest from the Land, shall have the Ward or custody of the body, or of the lands

lands so holden of him, to his own use, until they come to these ages, without making account to the heir, when he or she comes to age, as Law-books will tell you. And the reason that the Lord shall have the land to his own use, and not the profits redound to the use of the Ward in his minority, is for this reason, which was the original and commencement thereof; for you must note, that he, whose Son or Daughter is thus to be guarded; and the Land to be disposed by the Lord, was, in his life-time bound by the tenure of his land to do manly and actual service in person in time of war, to keep a Castle with some kind of warlike weapon, in time of war, or peace; and these kinds of Capital services were called, either Tenures *in Capite*, as holden of the King, who is the chief, *Escuage* uncertain, *Grand Serjeantier*, or some other like service and was called *Servitium militare*, service of a Souldier, now called Knights service; for the title of Knighthood came first by Military service; and *miles* signifying a Souldier, signifieth also a Knight, though every Knight be not now a Souldier by profession, yet every approved Souldier is a Knight by imputation; for he that holdeth by these services, though he be not a Knight, the service is called a Knights service; and these services were not to be discontinued, for to that end were the Lands first given by the King, and other inferior Lords of Mannours, that they may have the continual service of their Tenants; and therefore whensoever the Tenant of such a Tenure dyed, having none to supply the place of such manly service, the Heir being under age, and not of power, the Lord was, and is supposed to be bound, for the defence of the Realm, to perform the service by a person, for whom he must answer in the Heirs minority; and because the charge was in former times great and dangerous, and the Land given only for that cause, the Lord was to keep the Heir, and to see him trained up, and made fit for the same service; and for his maintaining and supply of the service, to have the use and profit of his Land until he came.

came to be able to perform himself in person, and so much for that Tenure, and the original thereof, more servile and chargeable than any other. There are also divers other Tenures and Customes which are respectively to be looked into, for which there is one called Copy-hold estate; which Tenure, in some kind, is base, and those are Tenants that hold by the Vigent, the Will of the Lord: But Copy-hold Lands were very ancient, before the Conquest, in the Saxons time. Some Mannors and Inheritances descend after the death of an Ancestor, to the youngest as well as the eldest son, and the youngest son shall inherit; as in *Burrough-English*; if he have not a son, his youngest brother: as at *Edmington* in *Middlesex*. In *Ottory*, *St. Mary* in *Devonshire*, the Land which is customary of inheritance descends to the youngest Son, or youngest Daughter.

In the same manner a man that holds that kind of Land in right of his Wife, and she die, the Husband living, he shall enjoy the Land as long as he lives unmarried, though he have no issue by her.

The like Custom is there in a Tenure called five-acre-Land, and descends likewise to the youngest son or daughter.

In the same manner there is a Tenure called *Old Burton* Land, which descends to the eldest Son or Daughter; and the Wife of such a Tenement shall hold during her life, though she marry; and the Husband of a Wife, inheritrix of that Land, shall hold after the death of his Wife, as long as he is unmarried. The Custom of some Mannors is, that if the Tenant dye seized of five Acres, or under, then the youngest Son shall inherit; but if above, then all the Sons shall inherit.

The Custom of some Mannor is, that neither the Wife shall have Dowry, neither the Husband hold by courtesie; and the Custom of some other Mannor is, that she shall have the third part of the rent (as at *Bushy* in *Middlesex*) and no part of the Land in Dowry.

In some Mannors the VVife being a Virgin at the time of her marriage shall have all the Copy-hold for her Frank-bank whereof her Husband dyed seized, and many the like in divers other natures; at *Kylmerdon* in *Somersetshire*, the Wife hath VVidows estate; and if she marry she loseth the Land; but if she be found incontinent, and come into the next Court, Riding astride upon a Ram, and in open Court say to the Lord, or his Steward.

*For mine Incontinent I take this task,  
Therefore to have again my Land I ask.*

By that she saves what by incontinence she had formerly lost, and shall not forfeit her Land.

In the Mannor of *Cheltingham* in *Gloucestershire* is a custom, that a man cannot marry his Daughter to any man, neither can a widow marry, without the Lord's licence; and if a man by his VVife have never so many Children and die, his widow may marry another man, and he shall carry away all the Land after the death of his wife from all the former children, and he may marry again if he be a hundred years old, with a Girl but of 13 or 14 years old, and she shall carry away the Land from all the heirs. Some Mannors do allow the Tenants of the same to let the Land for three years, some for more, without the Lord's licence, when in some others, to let the same for above a year is a forfeiture; and neither, though he let it but for one year, may he let it out a second, till he have kept it a year in his hands, except he hath licence. The Mannor of *Rayly* in *Essex* hath a Custom-Court kept yearly the Wednesday next after *Saint Michaels* day, where the Steward writes only with a Coal, keeps his Court in the night, without any light at all: at a place called the Kings-hill without the Town and many Manors and men of great worth hold of the same, and do service unto this strange Court, where the Steward calls them with as loud a voice as possibly he may, giving no notice when he goes to the

the Hill to keep the same Court, and yet he that attends not, is to be amerced.

And thus you see the diversity of Customs, some in course of inheritance of Lands, some in way of womens dowries, some in matters of forfeitures, some in works, some in rent, some in fines, and the like: and therefore much wariness and circumspection behoves a Purchaser.

The end of all mens endeavour for earthly things is but to nourish the life with Honour and with VVealth, to have all appliances for pleasure, profit, in respect of waining age: these grounds in true understanding not so impulsive as they are made, and yet we see to what divers thoughts, consultations and reaches, they bend mens endeavours, to compass the one, that they may environ the other; and therefore with the tide of mens affections, I endeavour to swim along in cutting out some little Channels of profit, with the ignorant: yet worldly-minded men, pelting in a lower, yet harder kind of tax, not for want of means, but for want of knowledge, not understanding the valuation of Leases, Annuities, and Purchases; many times loseth that in a day by omitting a bargain falling into his hands, which many moneths labour doth not countervail: and therefore by some directions to bring a little Torch-light to the pur-blind ignorant. I have endeavored to set down some Rules of furtherance in this kind. And therefore, to that purpose, first I demand, What kind of Purchases are most profitable, whether Fee-simple, or Leases; if of Leases, whether a Lease of 40, 50, or 100 years, or of 21 be most profitable? To which I answer, this question is to be valued according to the lesser or greater sum or sums of Money that the Purchaser hath to bestow: for if a Gentleman have 10000 Pounds in his Purse, or more, then, as the nature of man is ambitious, thereby he hath hope in purchase in Fee-simple, to confirm an hereditary succession to his posterity; and the meanest Free-holder will say, It is a great content for a man to dwell upon his own, and to have certainty



tainity for his Heir, all which Fee-simples establish: yet withal you must think he is not so free, but he is subject unto many services whereunto some inferiour Tenures are not, although most men think it so precious a thing to be a Free-holder, such a quiet to mans mind, to settle himself upon his own earth, to know his heir certain.

Leases say they, are of but base account, the Leas-er many times having his Lease taken over his head: when free inheritance cannot be shaken; and to purchase for life, we know, is but a slender hold at the best; and yet lately more uncertain than ever, as hath been by the sudden fall of many Thousands experienced; of the brevity whereof, these Verses seem to complain:

*So short's this life, that every Pesant strives,  
In a torn house or field to have three lives.  
What man is he that lives unto the age,  
Fit to become Methuselah his Page?*

Now amongst all these exceptions against Leases, and pleading for Free-hold inheritances, if any one shall ask me, whether I think it more profitable to purchase Land in Free-simple, or to buy a Lease; I answer, for small portions of money, Leases. To this peradventure some will say, why, a Lease is gone in a third part of a mans age, unless it be for 40, 50, or 100 years? upon a Lease of such length there were some stability: Notwithstanding, I hold a Lease of 21. years to be more profitable, although to some it may seem strange; for, put case you have 1000 pounds in your purse, and you will purchase a Lease of 100 years, it will cost you 13 years purchase at least; so your 1000 pounds will buy about 80 pound *per annum*, which will not amount to the use of your money at the rate of ten pound *per Cent.* as I put the case by 20 pound *per annum*: but if you buy a Lease for 21 years, you may have it for seven years purchase at the former rate of money, so will your 1000 pound buy a Lease



Lease worth 140 pound a year, exceeding the interest of your money, 40 pounds a year, and so in the greater you lose 20 pounds a year, in the lesser you gain 40 pounds a year: then judge whether is better 100, or 21 years.

A Father dieth and leaveth his Son 20 Nobles a year clear by Leate, the Lease 16 years to come, the Son would sell the same for one entire sum of money; the *query* is, what this Lease is worth in ready money, and what he may demand for the same?

I answer, he may demand, at the passage of money now, at least six years purchase, which is 40 pound: that rate it will yield, and hardly more.

One hath a Lease of 10 pounds a year clearly coming in, 21 years in the continuance, the party desirous to sell the same, would know what sum of money he may justly demand? The answer is, it is worth 3 years purchase, 8 times 10 is 80 pound, the value thereof is to be demanded.

Another hath an Inheritance of Fee-simple, to the value of 25 pounds a year, and being desirous to sell the same would know at the present rate of money now, what it would yield.

To this I answer, some 18 years purchase, or thereabouts, according to the situation and esteem, which is 450 pounds.

And thus are all Leases, Annuities, and Purchases to be valued, according to how many years purchase they will yield, which are sometimes more, and sometimes less, according to the rates of money.

*Certain admonitions to Countrey-men.*

**H**E is branded with the name of a sluggard, that would not go forth because the weather was cold, and a Lyon was in his way.

But he shall be known by the cognizance of a fool, that forbears his work or journey, because his Almanack saith it shall rain.

Sow not the seed of dissention, lest thou reap the  
H harvest

harvest of repentance ; neither take up Law as thy instrument, or revenge upon every small occasion, lest in the end thou be foiled with thy own weapon ; for this know, that although every Term hath her several returns ; yet if thou be too conversant herein, thy purse shall find more goings out, than returnings in.

Poor Countrey-men, for the most part, it is your wisdom to follow the direct rules of your Almanack, either for Phlebotomy, or other directions for the health of the body, for sowing, or setting of seeds or Plants, for the cutting of the Hair, for the gelding of your Cattel, &c. Yet where the great Doctor both of health and wealth, of soul and body, shall give you rules by his Word, by his Messengers, *Hoc fac & vi- ves*, This do and you shall live ; or as it was five thousand years since and upward spoken to our first Parents, *Hoc facite & moriemini*, do this and ye shall die : yet ye will be more curious, with the pur-blind world, to follow your petty Anniversary Oracle, concerning (many times) their uncertain directions, and but about trash and trumpery, sticks and shreds of but small availance, than the matter of all primary importance, and for which many thousands now smart, that cannot come here to complain.

For thy choice of good, and avoiding of evil days, for the speed or hindrance of any business thou takest in hand, I advise thee not to be greatly scrupulous therein, though some have been curious to observe them : for to the good all days are good, as to the evil all days are evil.

Concerning the causes of sundry Meteors, you may for the most part think that they have none more than the immediate hand of God : to which I answer ;

The wind bloweth where it listeth, and thou hearest the sound thereof. The thunder roareth where it listeth, God holdeth the waters in his fist, weigheth the Hills and Mountains in a ballance, and sailth upon the wings of the wind, Yet thou that thinkest, and rightly thinkest, and so answerest to him

him that demandeth, They came from God ; yet with-  
all know, they come not so immediately from him,  
that they have no secondary caules, as his instruments,  
whereof they proceed and are effected, as hath in  
this Treatise more largely been declared.

*Here follow the Isles, Ports, and principal  
Rivers of England.*

*The I S L E S.*

	Wight,	Jersey,	Sheppey,
<i>The Ile of</i>	Anglesey.	Alderney,	Silley,
	Farney,	Man	Garnsey.

	Dover,	Sandwich,
<i>The five Ports.</i>	Rye,	Rumney,
	Winchelsey.	

*To which also add Hastings, and Hide.*

*Principal Rivers in England.*

Thames,	Medway,	Ouse,
Humber,	Weaver,	Tweed,
Dee,	Severne,	Avon,
Tine,	Trent,	Mercey.

*These Rivers through our Island fairly glide,  
As through the veins our Red-Sea keeps her tide;  
And both at last their various streams impart,  
One to the Sea, as th' other to the Heart :  
And by the ebbs and flows these Channels give,  
As th' Ocean is increas't, our bodies live.*

*The end of the Countrey-man's Counsellor.*



## *A Help to preserve Health.*

**I**T rests in the power and election of him that is in health, to detain himself in that estate (be he not hindred by any extraordinary act of God) his care chiefly consisting in rectifying those six non-natural things so much rehearsed: for in every disease the censure is, *Peccavit circa res sex non-naturales*; those are the outward causes whence flow all inward obstructions: My aim therefore shall be to give you some short directions; which used, you shall healthfully apply your self to employments, and not molest your self and the Physician.

*The first is Air.*

1. It is most genuine to your complexion, if it be your Countrey.
2. Let it be lightsom, clear, pure, not annoyed with dunghils, stink, noisom herbs, or coleworts.
3. Let your house be situate on the side of a Hill, distant from low Marshes, with a pure spring adjoyning.
4. Let your VVindows lie open to the North, South, and East, that the Sun arising may clarifie the vapours of the cold moist night.
5. If your Air be wholsom it will appear by the light Visage, quick VVit, and hardy Bodies of the Inhabitants.
6. Let your Rooms in distempered weather be seasoned

soned with sweet perfumes, such as Roses, Camphire, Violets, which are cold in operation : if it be cold in the predominant, use Musk, Amber, Cinnamon, Citron, Orange, &c.

7. If the weather be misty foggy, &c. open no windows, nor take the Air, till the Sun hath cleansed it.

*The second is Diet.*

In which observe these subsequent Rules :

1. Eat meats that are moist, and easie of digestion, and not apt to ingender wind, as Capons, Hens, Veal, Chicken, Mutton, &c.

2. Avoid the frequent food of Bacon, Venison; Martlemass-Beef, Kidneyes, Livers, and Intrails of Beast, which breed raw humours in the stomach, and fluxes.

3. Fat Meat is most wholesome, but the fat of meat is most fullsome, and soon does glut the stomach.

4. Such as is white of colour, generally gives the best nourishment.

5. Such as are by nature moist sucking, are more wholesom in age, when dryness something qualifies their moisture.

6. Season meat with Salt, but not above four or five dayes, and that according to the nature of the flesh, the complexion of the eater, and the time of the year.

7. All wild-fowl are more wholesome than such as are coop'd up tame, and so kept from Air.

8. Excess of food breeds sickness, *Eccles.* 30. 29. 'tis best therefore to feed sparingly.

9. Clog not your Stomach with much variety, or with meats that are of a several digestion, as fish and flesh at one meal.

10. Eat with an Appetite, and not till you have no appetite to eat; for meat, though wholesome in its

nature, turns poison if not received with a stomach.

11. Provoke not your appetite by Sawces, but let it come of it self ; for Physitians hold that the imperfection of a former concoction cannot be amended in the next.

12. Fall to your meat merrily, not *animo meditabundo*; or with vexations in your mind.

13. Eat not over hastily, but give your meat due preparation by a sufficient chewing.

14. Be not over-tedious at your Meal in superfluous varieties, for it dulls the appetite.

15. Make rather a large supper than a dinner, for the ensuing night, with the length of time, wonderfully helpeth Concoction.

16. Eat meats of liquid-moist substance at the entrance to your Meal ; it may easily digest afterwards meats of more hard digestion.

17. Give your self a warm fire whilst you are at meat, if you are naturally cold.

18. Let the fire be made of dry, sweet wood ; for such as is green or wet, as also turves, coals, with their gross smoak stop the wind-pipes, and stifle the spirits, yea, and dry up the natural moisture.

*Concerning Beer, observe these Rules.*

1. Let it be made of fair Fountain water, if it may be, such as ariseth from the East, being by it made pure and clarified.

2. Note, that such water as enjoys least motion is alwayes worst ; however, rain-water is good, if suddenly used, but it will presently putresce.

3. Let not your Beer be over-stale, for then it will be too sharp, and lean to sowreness, that enemy of life ; yet some two moneths old, that dregs may be carried to the bottom, and that some sharp acumen in it may purge Choler.

4. Let it be well boiled, yet not over-strong or heady : Every excess is hurtful,

5. If

5. If you are by nature moist, drink not much at meals : if you are dry and cholerick, begin your meal with drink, and conclude it with the same, that it wash the flime into the bottom of the stomach.

6. At beginning let your drink be more strong, and so by degrees more qualified with water.

7. *Sæpe, parumque bibendum* ; drink often, and but a little at a draught.

8. If you drink Wines, let them be moderately taken, and well tempered : at meal the best Claret : in a morning, White Wine, with Sugar and a Lemon.

Such as are meanly sweet give the best nourishment ; over-sweet are more fulsome : and by reason of their heat and gross moisture, soon cloy the stomach : besides, they convert speedily to yellow Choler, as also breed obstruction in the Liver and Milt.

*The third is Evacuation and Retention.*

Which produce thousands of discommodities, if not orderly reduced to their action.

Evacuations are of divers sorts ; the first is that of Excrements, produced from corruption of meat and drink ; which too long compressed, cast foul vapours upward, and poyson the brain, &c.

There is another Evacuation by way of Sweat, gently moved by exercise ; which (as is after demonstrated) is the best ; but if by reason of infirmity a man cannot evacuate by Exercise, 'twere best use Artificial Baths of warm water, so his body be of a dry cholerick constitution, and he use it at a seasonable time, some half an hour before bed : as also if his body be not subject to the defluxion of humours.

But a Phlegmatick body were better use Hot-houses or Stoves, more frequently applyed in cold Countries.

But the best, is the sweet Evacuation by way of *Venus*, which abused, may be termed a sin; but moderately, and with fit persons, is so far from being a sin, that it is commendable, tending to the preservation of Mankind, as well by ejection of that which hinders the appetite to meat, duls the senses, (I mean over-long retain'd) and is the cause of nightly-pollutions: as by production of Children, in whose Essence the world hath its being. But lest I should enforce that to which man is too much inclined, let me demonstrate those horrible inconveniences which ensue its intemperate use: It weakens the body, and makes it an Anatomy, grow crooked ere half his Age be consum'd, for it extinguisheth radical moisture so much, yea, it drieth the body more than the loss of fourty times so much blood: Seed is the main Columne or Pillar of our nature, and indeed suddenly (if cast away) invites death.

*In the use thereof let me arm you with these directions.*

1. Use only one, and her your Wife; for variety hurts abundantly, besides the breeding of diseases.

2. Use her moderately, and force not nature, *tantum & anatomus accesserit ardor*: neither provoke your body by force of lascivious dyer, such as are *radices omnium generum bene conditæ, erucæ, amygdalæ dulces, syrupi, sacci, pisces optime præparati, & quicquid Medici impotenti rei veneræ laboranti præscribunt*; which produce such enormous effects, as he (of whom *Schenkius* reports) who, *post potionem, uxorem, & quatuor ancillas proximo cubiculo cubantes compressit. Baptista porta* speaks of certain Herbs brought out of *India*, which not only to those that eat them, *sed & genitale tangentibus tantum valeant, ut coire summè desiderent; quoties velint, possint: alios duodecies profecisse, alios ad 10 vices pervenisse refert*: But what is the effect of this? only *Semen non bene coctum, immo sanguis in loco seminis effertur*: and the veins are so abundantly exsiccate, that he rather seems an Anatomy than



than a Man; worthily therefore are they censured, of whom *Ovid, Eleg. lib. 3. & 6.* who, *Quot itinera una nocte confecissent, tot coronis Ludicro Deo putà Priapo donarent, Cingemus tibi mentulam coronis, &c.*

2. Those are worthily condemned who touch their wives, *Nulla mensurui decursus ratione habita, nec observato interlunio; Qui sunt quarta luna concepti,* do dote; are short liv'd, and still diseased: The old Law punisheth with death offenders in that kind, *Levit. 18. 20.*

4. Meddle not with your Wife after the eating of Garlick, Onions, &c. or if you are too much dejected with cares, dull, fearful, &c. for *Ex tristibus tristes nascuntur*, such will your Children be, and so affected: Commonly therefore do wise men beget fools; as *Lemnius* argues, *Quoniam persolvunt debitum languide & oscitanter; unde fœtus a parentum generositate desciscit*: as also because the Spirits of wise-men are dissolved by their study, and carried from the Heart into the Brain.

5. The Winter is far fitter for action than the hot Summer: when the heat of the Sun hath extracted the inward heat out of the body, it will be too destitute, if then evacuated: besides, the body in that sulphurous season will be over-chafed: but the Spring allows the freest use, when nature is desirous to empty it self without the help of Art: but of time, the Night is most fit before sleep, when the stomach is ready with its nutriment to supply the loss of feed, and the warmth provokes an easier Digestion; as also because sleep ensuing, may lenise the lassitude invited by the violent action.

6. Let Students especially take heed of *Venus*, for *spiritus exhaurit, animamque debilitat*: which indeed study it self weakens sufficiently; yea, if overmuch above measure: but specially it is hurtful to such as are in complexion cold and dry: Melancholick men must chiefly avoid it, and all that are troubled with the Gour, Palsie, Epilepsie, unless, lusty in blood: *Certe constat, nimium semen esse causam morbi.*

*The fourth is Exercise.*

Which is attended by these ensuing commodities:

1. Hardness and strength of members, whereby the body shall be less grieved when it undergoes labour: he that is chile doth soonest take cold, but the swarthy labourer is seldom molested with such petulant diseases.

2. It gets increase of Natural heat; by means whereof the nutriment cast into the Stomack is more easily digested, and some crudities left unconcocted.

3. It expels Excrements by sweat, which otherwise would breed ill humours.

4. It gains more strength and violence to the breath, whereby the pores will be the better cherished.

*In your Exercise observe these Cautions.*

1. Let it be when your body is empty, the space of two hours before you eat: chiefly after those common frictions, in the morning, as washing, kembering, gargarizings, &c.

2. Chuse for the place of your exercise the open Air; not confined, if it be fair weather; that the pureness thereof may expel all tumid Ventosities, and ill Savours from your Lungs.

3. Let it be moderate, by no means violent; rather *ad ruborem*, than *ad sudorem*; lest it too much dry the body, and over-heat it: An old man should chuse to be rubb'd with a linnen cloath, a young man sport himself.

4. Try your body (but not with too much straining) whether you can avoid excrements before it, which will else prove noisome to your brain, &c.

5. If your mind be exercised sometimes, it is sufficient to avoid, &c. such as are the sports of Chess, Tables, Cards; which with a kind of alacrity prepares you fitter to receive your nutriment; but by no means

use

use it presently after Dinner ; for then the force of consideration withdraws the Spirits from helping concoction, and by that leaves the meat undigested, and consequently vapours that are noisom to the head.

*The fifth is Sleep and waking.*

As the want of our sleep disturbs the mind, torments the body, and provokes crudities, so too much sleep ingenders the Gout, Epilepsie ; makes the brain giddy, causeth the Palsie, and offends all the Spirits.

*Somnus quies rerum* ; 'tis true, yea and most wholesome ; for it helps not only to concoct the meat ; but also the humours ingendred with it : Yet let him that is blest with that happiness, of being able to sleep, note ;

1. That if he be a Melancholick man, he sleep not above seven or eight hours : if Sanguine, not so much : for it will over-moisten his brain, and confound his memory.

2. Go to bed about some two hours after supper, when as the meat is settled at the bottom of the Stomach : and first lie on the right side, because there the Liver rests, under the Stomack, not molesting, but gently heating it : after the first sleep turn to the left-side, that the meat may descend : by all means lie not upon the back : sometimes to grubble upon the belly may be wholsom.

3. Sleep not at noons, because it over-moistens the brain, which received sufficient in the last repose : but if necessity inforce, receive some short nap sitting, but not till an hour after meat ; also let your shooes be loosed, which else beat back into the brain : such vapours as would vent at feet.

4. If you are by nature cold, correct the chilness of your bed with the heat of a warming-pan : but if nature can suffer it, accustom your self to a cold bed ; for a natural warmth is more genuine than an artificial.

5. Use not to lie waking without sleep, which only ministers nutriment to Urine, and Lust fills imaginations, and invites melancholy.

6. So soon as you arise, spit out the viscous matter which the night hath congealed in your mouth; and shake down, with a wild stretching that ill part of nourishment, which lies unremoved in your stomach: Then wash your mouth with Fountain, and Rose-water, and Vinegar mixt together; cleanse your eyes and hands, and kemb the hair of your head backwards strongly.

*The sixth is Perturbation of the mind.*

Which avoided is the *Summum Bonum* of *Epicurus*; if the mind be quietly pacified, vain conceits drowned, fear and sorrow avoided, and mirth obtained, it is the *bona esse* of this world; and to be preferr'd before an *India* of wealth: *Omnia corporis mala ab animo procedunt*, saith *Plato*: by the souls supine negligence which sways the body, all evils enter into it: yea, more diseases spring *a Perturbationibus quam Humoribus* (saith *St. Austin.*) These are subdivided into Irascible and Concupiscible: as Envy, Pride, Malice, Sorrow, Fear, &c. of which some have written whole Tracts, as writeth the Jesuit, *Bartons Melanch. Rebusis*, *Brue*, yea, and the body of *Ethicks*. The particularities I refer to them; my brevity only for avoidance shall arm you with these cautions:

1. Retain a clear conscience both toward God and man; for he that is in it troubled, can never be at quiet in his soul.

— *Hic murus aheneus esto;*  
*Nil conscire sibi.* —  
*Integer vitæ scelerisque purus*  
*Non eget Mauri jaculis* —

He needs not fear what man can do unto him, whereas a tainted man fears his own shadow; yea, *Noctem & vigiliam,*

*vigilium*, grows pale if he lie alone, lest spirits for his sins should torment him.

2. If a man knows what passion besets him, let him avoid the place where it may be moved.

3. Let him impart his care to some special friends, in whose honesty he hath confidence, that without jealousy he may credit counsel.

4. Let him avoid solitary Groves ; and seek to associate with merry company ; let him carowse a Cup of Sack, according to that of the *Proverbs*, *That he may forget his sorrow, and remember his misery no more* : The Poet well pleaseth me,

*Ebrietas ne sit, aut tanta sit ut tibi curas  
Demat* —

5. Let him not be idle, but employed in some exercise, either of the body, or of the mind : let him addict himself to such employment as his humour best pleaseth, whether Musick, Dancing, or Singing, &c.

6. Let him confess himself to some honest Divine, whose learning no doubt will divulge fit salves to cure his passions ; but what they are, I leave to him, as best acquainted with the Patients disposition, and as a matter appendent to his profession.

—— *Ne me Crispini scrinia Lippi  
Compilasse putes, verbum non amplius addam.*

*F I N I S.*

## SPHINX

AND

## OEDIPUS

Yet further Propounding and dissolving of  
Riddles, Or, a Supplement, or new Sup-  
ply of Additions, pertinent to this former  
Miscellany, or Help to Discourse.

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*A Help to Discourse.*

## Question.

**W**Hat man was he that wrote most and truest of  
that time, before which instant neither Man,  
nor time; Heaven, or Earth, or Scriptures?

*A. Moses,* that great Prophet miraculously preserved in his Birth from drowning; from the loss of his Tongue by burning; blest in his life, to come neereſt to see God; that saw the Land of Canaan, but entered not thereinto. This *Moses*, by the revelation of God, which, if what he foretold had not so directly succeeded, that which was passed had not so effectually been believed,

*Q. what was he that had the most honourable burial of all men?*

*A. Mo-*

*A. Moses, buried by the hand of GOD himself, because he would have his Sepulchre altogether unknown to man, left with the admiration of so great a Prophet, the inclinable people should Idolatrously go a Pilgrimage to his Tomb; yet from thence shortly after translated to heaven: As it may appear, Jude 5. 9. there was a strife between St. Michael and the Devil, about the body of Moses.*

*Q. What Doctor of the world was that that out of the world, nay, out of himself, amongst Angels, learned that which he taught amongst men?*

*A. St. Paul, when he was wrapt up into the third heavens.*

*Q. Who is the swiftest runner, and greediest devourer of all other?*

*A. Death, for that rides with them that ride; goes a foot with them that go a foot; swims with them that swim; flies with them that fly; wars with them that war: eats up the eaters, and drinks up the drinkers.*

*Unto whose hand hath direful War subdu'd, without her slaughter, men, more multitudes.*

*In France, in Bohem, Ree, Palatinate,  
Then cold disease and sickness, had its fear,  
In all their power upon the brittle life  
Of humane frailty with her murdering knife.  
Where she hath kept her holi-day of mirth,  
To see the unburied dead, bury the Earth;  
To see the murderous Canons dash down Towers,  
And mow down Towns of men, as Sicke-men flowers;  
Whilst where a peaceful death our fate doth end,  
And ghostly comforts to make sweet our end;  
With all these adjuncts, when they come to try,  
We cannot find this trick of theirs, to die.*

*Q. Who are principally reputed, amongst others, to be the most Catholick and Cardinal Doctors, and columns of the Church?*

*A. S. Hierom, S. Austin, S. Gregory, and S. Ambrose: S. Austin, famous for his disputations: S. Gregory,*

Gregory, for his *Morals* : S. *Hierom*, for his *Translations* : S. *Ambrose*, for his writings upon the *Sacraments*.

*Q. Which of the Fathers wrote the most learned, and most profitable Books of all other, to the benefit of the Church of Christ ?*

*A. St. Augustine*, both in divine and secular Writing, the most learned of all the Doctors. He wrote so many Books, as in ones life-time can hardly be read, and well digested, being a thousand famous Tracts ; so that one would think by his many Volumes, that he did nothing but write ; by his learned works, he did nothing but study all his life long.

*Q. What Author of all other would you chiefly desire, the rest being taken away ?*

*A.* This question was sometimes proposed to *Theodore Beza*, who answered *Plutarch* : Which though I cannot disapprove his judgment for choice of so excellent an Author, so grave and learned in his *Parallels* and *Morals*, and other his works ; yet so, as not to be preferred before the *Thesaurus Historiarum*, being the Catalogue and Compendium of all Histories, and worthy Examples, Wisdom and Eloquence, deserving in some opinion, more preeminence than any other, excepting the holy Book, always to be excepted and placed in the highest room.

*Q. Who next ?*

*A. Seneca* ; a bleeding Author, of so great Antiquity, and high aspiring excellency in Heavenly Contemplation, which according to the greatness of his mind and learning, he plentifully in every place pours out to his Readers, who living in the first springing of the Church, imparted, and learned many things, to and of Christians. Make Tryal of this *Seneca*, *Plutarch*, *Plinius Junior*, and others, which lived in those times, and consider the elegant Phrases, and Divine Sentences in their Books. In *Plutarch de tranquillitate animi*, and *de utilitate ex inimicis capienda*, and others, so squared by the rules  
of



of Christianity, which *Plato*, *Aristotle*, and other more ancient Philosophers before Christs time, are utterly exempted from any tast : and therefore with Saint *Hierome* we conclude him amongst the Catalogue of Divine Writers.

*Q. What is the right end and method of composing and reading of Books?*

*A.* For composing of Books, men should not compose Books, but of treasures of hidden worths and secret depth, not as now, where *Scribimus indocti, &c.* but such as should be something to all men ; to young men sobriety ; to old men solace ; to poor men riches ; to rich men sufficiency ; that they may be such contents to their owners, as they were to him who in the midst of his Library said, here am I, even as it were encompassed with Heaven it self, in my Paradise of sweetest content, having so many learned Counsellors ready to instruct me night and day, that I am here ever least alone, when I am alone ; ever least idle, when I seem to be idle : insomuch, that with my continual reading and meditating, my breast is made the Library of Christ.

And for reading, what doth it profit barely to spend time, to run over the sayings, and writings of learned men, which formally is but to touch the skin of words, unless we chew, swallow down, and digest the very juyce and marrow, and make it a part of our selves in our knowledge, practice and retention, in the fruit whereof we read of some so wonderful capacious, as not to be parallell'd. *Claudius* the Emperour, who retained in Memory, all *Homer*, *Salust*, *Demosithenes*, *Avicen*, *Aristotle's* *Metaphysicks* ; *Tully* and *Seneca*, who never heard any thing material, but imprinted it in Memory. So *Scaliger* writes of himself, that he learned *Homer* in twelve dayes, all the Greek Poets in four moneths : for which some other jested at him, saying, he made hast to digest so many Chickens in so short a space.

*Q. What*

*Q. What was the reason, why Socrates, and some other Philosophers, committed nothing to writing?*

*A. Socrates said, his reason was, because the Paper would be more worth than what he should put thereon: another said, he would write nothing, (as some that will not marry) because he might the more freely enjoy other mens folly, as they other mens wives.*

*Of the wonderful ability, Acts, Arts, and Gifts of some men.*

It is written of *S. Augustine*, that at twelve years old he interpreted the whole Scriptures, and in his age, had read and composed 1000 Books.

*S. Hierom* wrote so much, that one in his life-time can hardly read his works.

*Julius Caesar* could at one time, read, write, hear and indite.

*Johannes Baptista Porta*, writes of some so excellent, that they could indite to ten writers, ingrave several matters, faster than they could pen.

There was one that comprised all *Homer's Iliads* in so small a Volume, that it could be put into a Nut-shell.

So there was an *Italian* that wrote the *Apostle's Creed*, and the beginning of *St. John's Gospel*, distinctly in the breadth of a penny, to the amazement of *Charles the fifth Emperour*; and *Clement the seventh, Pope*.

Another pictured *Colonia Agrippina* in so small a form, that a Fly covered the whole portraiture with her wing.

Another curious workman, carved upon a Jewel the Chariot of *Phaeton*, four Horses, their reins and feet; the least thing apparent in that Circle as their Bodies.

*Q. What was the first Book that ever was Printed with Brass, Types and Letters?*

*A. M. C. T. De Officiis*, which Copy is this day reserved.

reserved in the publick Library at *Franckford* : Printing and Guns were found out much about one time, which since is hard to say, Whether the one hath done more good or the other harm ; for, as by the help of Printing we have that done in one day, by one man, that without it, many could not do it in a year by writing ; now having that by this means easily imprinted upon paper, which heretofore the ignorant ages wrote in the dust : after that, upon barks of Trees, upon Stones, pencil'd upon Lawrel leaves, after that, in more nearness, upon Parchment, varying as diversly in the action, as the stuffe. And for the latter issue of the Fryars brain, I mean Guns, the one hath not made a quicker way to instruction than the other to destruction.

*Q. What is the heaviest burthen the Earth bears ?*

*A.* Some say, the massie and ponderous Mountains of the Earth, of which some are of wonderful fruitfulness, admiration, and height. *Olympus* a Mountain in *Macedonia*, of that height, that it extends above the humid Region of the Air ; above which, no Bird flies, or Wind blows. Many famous Mountains are there in *Judea* ; *Sion*, the most strong, upon which the Tower of *Hierusalem* was built ; *Thabor* the most pleasant, in the midst of *Galilee* ; whereon Christ seemed to be transfigured : *Hermon*, the most high, which *Sibon* King of the Amorites worshipped, great *Libanus*, famous for Cedars ; *Carmel* the most fruitful habitation of *Elias*, near which, the 450 of *Baal's* Priests were slain ; *Sinai* the most holy, on which the voice of God was heard, and the Law given, of some called, *Horeb* : *Pelion* and *Ossa*, and some others, as *Pliny* reports, eight or nine German miles high : In *Europe*, the *Alpes*, and some other ; yet none of these so burthensome to the earth as a sinner ; neither are they, as some would have them, the botches of the earth, but the goodly ornaments thereof, and much honoured by God ; for upon Mount *Moriab*, *Solomon* built the Temple : upon a Mountain, *Paradise* was situate : The Ark rested upon the Mountains of *Ara-rat* :

*rat* : Lot was commanded to escape to the Mountains : upon a Mountain the Law was given : Christ is described by the Church, to come leaping upon the Mountains : he was tempted upon a Mountain : preached upon a Mountain : wrought miracles upon a Mountain : Ordained the twelve upon a Mountain : departed to the Mountains, when by force they would have made him a King : conferred with a woman upon a Mountain, prayed on a Mountain all night, was crucified on a Mount, ascended to heaven from a Mount ; his foundation is the holy Mountains ; and those that he will glorifie, shall rest on his holy Mountain.

*Q. What was he, that in the confusion of tongues, kept both his Language and Religion pure, and unchangeable ?*

*A. Heber, of whom it is very probable by the consequence, that he had his name from his Parents, by the inspiration of the Holy Ghost ; for he, when all the rest fell to Idolatry and relapse, continued in the truth, and kept himself free from the Impiety of Babylon, and Ambition of Nimrod : and hence it came to passe, that all his Posterity, even to Christ, continued in the Hebrew Church, and were called Hebrews : So Abraham, being his follower, was called an Hebrew : not so much for his blood, as for his Religion.*

*Q. Who was he in Scriptures, that had neither his beginning, Father, Mother, Ancestor, nor end described, or made known ?*

*A. Melchisedeck, that King, and Priest, a Type of the God-head, eternally existing : as of the Man-hood unspeakably conceived.*

*Q. Why is Christ, as it is in the Canticles, called the Flower of the field, and not the Flower of the garden ?*

*A. Because the sweet savour of his Grace is not included as in a garden, but open to all, as is the field.*

*Q. What Trees were those that brought forth their Fruit at the instant of their first planting ?*

*A. The Trees which GOD made in the beginning of the world, which immediately brought forth their Fruit, as God spake the word.*

*Q. What*

*Q. what Trees are most lasting ?*

*A.* Most Trees are very strong and durable to withstand the violence of wind and weather ; the Oak increaseth a hundred years, and decreaseth longer : some Trees will last six hundred years, the Cedar and Box-tree are thought of everlasting continuance: After whose example one thus morallizeth : As no fruit is to be expected from that Tree that doth not first bring forth leaves and blossomes ; so no honour can accrew that Age, that Youth doth not bud in discipline and labour.

*Q. what woman was the most beautiful that ever was in the world ?*

*A.* Eve, Because she was the immediate work of Gods own hands, produced without any secondary causes,

*Q. In what year, as it is conjectured, was Adam created ?*

*A.* About 33. in his best perfection ; and some Learned men are of Opinion, that the blessed shall rise about that Age.

*Q. Who was he that was born, and never dyed ?*

*A.* Elias.

*Q. what Trees were those that were Types of the Law and Gospel ?*

*A.* The Tree of Knowledge of good and evil, and the Tree of Life in the midst of Paradise, and both near one to the other : for the Law, like the Tree of Knowledge, sheweth the deformity of our sin, but leaveth us to the difficulty of the cure ; but the Gospel, like the Tree of Life, healeth our infirmities, and with that good Samaritan, blindeth up our wounds, so that we are able to take up our bed and walk.

*Q. what Creatures shapes are those that the Devil never puts on ?*

*A.* The Dove and the Lamb : and for this reason, as it is conjectured by some, because the true Lamb of GOD vouchsafed from the innocency of this creature to be so stiled ; and in the form of a Dove the Holy Ghost appeared, the priviledge whereof is as a bar

to restrain him from investing himself in so harmless Shapes: And therefore he presents himself in Goats, and Doggs, and Cats, and such like, which more sort with his Disposition, as by the Confession of divers Witches doth continually appear. See the Book of Arraignment of Witches in *Lancashire, Lincolshire,* the Witch of *Edmuntou*, to whom he appeared in the shape of a Dog, and called his name *Dom*.

*Q. Which is the King among Serpents?*

*A.* The *Basilisk*, a vermine not above twelve fingers length, having a white spot on her head as the Ensign of a *Diadem*: she driveth away all other Serpents with her hissing, neither doth she rowl up her self as others do, but bears her body upright to the middest. She kills Fruits by her breathing upon them, burns Herbs, breaks Stones.

*Q. What Beast, of all other the fairest, in a Moment was made the most deformed and loathsome?*

*A.* The Serpent it self, which being now so detestable, creeping upon her belly, and licking up the dust of the ground as long as she lives, was before the Fall so amiable, so gentle, going upright, being fed with the sweet fruits of herbs and leaves, sweetly conversed with *Eve*, whereupon as *Saint Basil* saith, she was thought to be the more fit instrument for the Devil to work by. A sudden and fearful change for the serpent, but a worse for the Devil, who before his fall being so glorious a creature, turned himself in contempt from God, into the woful condition wherein he abideth and whereinto ever since he labours to intral and draw others, not for any profit to himielf, or ease of his own punishment, but only to continue his contempt and hatred against God and his people, and therefore he is punished according to the severity of Justice without mercy, because he was his own seducer, whereas men that fall by the wicked allurements of the Devil, have found favour. *St. Hierome* saith, the Devil's name that talked with *Evab* was *Rasaph*.

*Q. Was the Serpent turned into a reasonable creature, when she was made the Devils instrument?* *A.* She

*A.* She was not turned, neither did she understand the sound of the words, which by her the Devil spake; but the Serpent is called crafty, for the subtilty of the Devil.

*Q.* *What Creature was that which was utterly (as some Authors write) extinct in the Flood?*

*A.* The Unicorn; and thereupon they affirm, those Horns that are so precious, to be gathered from out of the Earth since the Deluge. But many there are of a contrary Opinion; and the reason is, because they are many times named in the Psalms, which if they had no more been, would not so have mentioned: and therefore with these we conclude that there are such, though not many, in some part of the *Indies*, and some other few Countries.

*Q.* *What is that which is the greatest miracle in Man, and of the which he cannot be deprived?*

*A.* The Conscience, the test to every action, either to justify or condemn us in the same; which in the wicked is both the Prison, the Judge and the Torture; the bridle before, and the scourge after sin. To which purpose is here annexed a Story of a Woman, one of that frail sex; where on the one side an evil, on the other side, a good Conscience shewed it self, as thus follows: A Christian Matron in Prison, condemned for her Religion, and being with child, fell in travel, with such vehemency of pain, that she was forced to much impatiency; which the Keeper rebuked, asking her, If she could not endure that little without so much clamour; How she would shortly endure her death: To whom she answered, To day I suffer as a wretched woman, and the daughter of *Eve*, for my sins; but to morrow I shall suffer as a Christian, for the faith of Christ. To which purpose saith *St. Gregory* what doth it profit if all praise thee, and thy Conscience condemn thee; or all men condemn thee, if thy conscience acquit thee? And therefore how much every one is in the judgment of God and his own Conscience, so much truly he is, neither more nor less; therefore to think any man better



ter for his greatness without goodness, is a vain and blind deceit, when the upright Conscience will tell thee otherwise.

*Q. What death was that, that profited some thousands of years before it was effected?*

*A.* The death of Christ, for he was the Lamb slain from the beginning, effectual from the first Promise to all Believers, yesterday, and to day, and the same for ever.

*Q. What should seem to be the reason, that in the Scriptures so few of Christ's answers are directly to the question propounded?*

*A.* Because our Affections in our demands go not the right way, and his answers are rather to instruct us, what we should ask, then to answer us in what we do; As for example, amongst the Disciples of Christ, one desired to sit at the Right-hand, and the other on the left; but Christ answered, he that would be greatest should be least: some followed Christ, that he should give them bread, but he Preacht unto them the Heavenly bread, which nourisheth to Eternal Life. In another place, being asked to heal the sick, he answered, thy sins are forgiven thee; and so he sent the Samaritan, from Jacobs Well, to the Fountain of Life, by her amazement in his knowledge.

*Come see a man, from whom is nothing hid,  
Who told me all things that I ever did.*

*Q. What was Godfrey of Bouillogn's Apothegm of the Crown of Christ?*

With Golden Crown it is not fit t' adorn  
The servants head, where th' Masters Crown was thorn.

Yet the Popes of Rome, those proud usurpers, brag that the Chair either takes them good, or makes them good; and from that concurrence of goodness, ariseth such a Sea of ambition and pride, that betwixt the humility of the Master riding upon the foal



foal of an Ass, and the exaltation of the servant riding upon the necks of Kings and Emperours, a Crown of Gold is opposed to a Crown of Thorns; but for the Chair, we know if it takes them good, it makes them bad; if bad, it makes them worse; for by the Lyon's paw, judge of the whole body. *Adrian 6.* before he obtained the Papal dignity, taxed many abuses in their Church, but afterward when he might have mended them, he thus excused it; when we were little ones, we spake as little ones, we did as little ones; but now being men, we forget or dislike those things we did being children: but 'tis no wonder there: for in a Country of wolves it is lawful for every one to be a wolf.

*Q. Whether do all creatures acknowledge the Supremacy of the Pope, or not?*

*A.* Why so; then they must adulterate the Psalm for their proof, *God hath put all things under his feet*; that is, they say, under the Pope; Sheep, that is Christians; Oxen, that is Jewes and Hereticks; the Beasts of the Field, those are Pagans; the Fishes of the Sea, those are the Souls in Purgatory; the Fowls of the Air, those are the Souls of the blessed, or rather good and bad Angels.

*Q. Wherefore on the top of Church-steeple is the Cock set upon the Cross, of a long continuance?*

*A.* The flock of Jesuits will answer for you. For instruction: that whilst aloft we behold the Cross, and the Cock standing thereon, we may remember our sins, and with *Peter*, seek and obtain Mercy: as though without the dumb Cock, which many will not hearken to until he Crow, the Scriptures were not a sufficient Alarum, which speak daily unto us in the voice of the Prophets and Apostles. The night is past, and the day is come, let us rise from the sleep of sin, that we may embrace the Light of Christ.

*Q. Whether (according as it is conjectured) is the number of Angels or Men the greater?*

*A.* Many think that the number of Angels; to  
I which

which multitude, all man-kind is compared, is as one sheep, which the true shepherd, leaving 99. upon the hills, came to seek this one going astray; by which they infer, that there are so many more Angels than men, by so much as 99. sheep that stayed, exceed the number of that one that went astray.

*Q. Why was man the last work of God in the Creation?*

*A.* Because, according to his wisdom, he began his works upon the lowest and inferiour creatures; and so he ascended with his time to the more eminent and nobler: for first he made things without life, as the first matter, the Heavens and the Earth, and the like: after that, herbs, plants, and trees, which have a vegetative life only: after beasts, birds, fishes, and such other, which have a sensitive life; and therefore it is no marvel that the God of order observing this order, that Man, the most perfect creature, excelling all other both in body and mind, was his last and best workmanship, having an essence, and besides an essence, a vegetative life, and to that a sensitive; and above this, and all, an apprehensive saving faith, which is the Soul of the Soul, and the reason of reason: and which being of himself the *Microcosm*, or Epitome of the whole World, it was necessary the whole World should be made before the Epitome thereof could be drawn

And although, as some object, that many creatures in many things excell man: as the Elephant, more large of body, the Hart more swift of foot; the Bull more strong; the Eagle better sighted; the Dog of better scent: the Daw of longer life: There is yet in man wisdom, by the which he converts all these to his use and service.

*Q. Whether it is better to be born of high Birth only, or from the mean to be of an ingenuous disposition, and learned education?*

*A.* To be of high birth, and of worthy fame;  
A double honour doth o're-gild that name:

But

But who hath only Title without worth,  
Hath crack'd Fame's trumpet that should set it forth.  
But who hath Wisdoms riches, Vertues store,  
Let his descent be mean, his worth's the more.

*Argus* King of *Peloponesus*, for his singular wisdom and circumspection, was feigned by the Poets to have had 100 eyes : *Beriareus* for his dexterity and prowess, 100 hands : so it was said of *Bringarius*, that he knew all that was knowable : of *Hippius Eleus*, that he was wont to Glory, that there was no Art that he was ignorant of, were it Liberal or Mechanical, insomuch that the Ring that he wore on his finger, the cloaths that he put on his back, were all of his own making : But yet for all this, he is the wise man that learns from every man : he is the strong man that rules his own affection ; the rich man, that rejoyceth in his own portion ; worthy of honour, that honoureth others.

*Q.* One came to demand of *Eucritus* the wise Philosopher, whether he had rather be *Cræsus* or *Socrates* ; and what was his answer ?

*A.* Quoth he, *Cræsus* whilst I live, but *Socrates* when I dye.

*Q.* Whether do more Souls go to Heauen, out of Church-yards, or from the Gibbet ?

*A.* From the Gibbet certainly, as the good Thief from the Cross, and no doubt many others ; but from the Church-yards none, their Carcasses lye buried, but the souls before are fled.

*Q.* What is the best present cordial to sweeten the future Pill of Death ?

*A.* Preparation and Dedication, whence ensues Mitigation ; to which purpose saith *Seneca*, do that which must be done, whilst thou art strong ; whilst thou art wise ; whilst thou art thine : expect no future time, but embrace the present, for that which is to come is not yet time ; and when it shall be, peradventure it shall not be thine.

And yet further, to prepare us, which for the most part disprepares the world, since we slip not suddenly into the Grave, but by degrees, we think like the fool that gazed at the Sun, we pass not, though our progress be never so swift; and therefore a little to forewarn us, if any caution may enter these steely times of security; we die dayly, and some part of our life is continually lopt off, yea, we de cease even in increasing; for first we lose infancie, then childhood, after youth, then middle age, till at last Death, with these harbingers, seizeth upon our old age, or some age. To which purpose is here annexed a story of one who had covenanted with death, that he at no time should come and take him unawares without sufficient warning; but first, he should send some messengers aforehand to say he was coming: to which they were both agreed. Upon which compact, this party lived for a long time very careless and secure. At last Death comes and suddenly arrests him; Why, quoth he, thou hast not performed thy promise, and thereupon began to wrangle and complain of fraud; but Death thus pleaded for himself, that he had sent many messengers; for, six years since hadst thou not a great Fever, after that the pain of the Stone, Cough, and Head-ach, and now lastly a Consumption? and what were all these but my messengers? and therefore having performed my promise, go with me.

*Q. What thing is that that goeth swiftest of all moving things, and yet the most apprehensive of all living things cannot perceive his instant motion?*

*A. The Sun, which, according to some Astronomical conjecture, runs two hundred seven and twenty thousand miles in one hour: but herein opinions differ.*

*Who are those that are nearest to the Sun-rising, and day, and yet themselves are of the colour of*

*ians.*

*What is the most portentous of death?*

*A. The*

*A.* The Scritch-owl, whose throat pronounceth no vowel, but a kind of groaning note: and which, as some say, to be heard or seen in the Light, or in Cities, or Towns, is very ominous, although some have sleighted the portent of this or any other: as *Meselimanus* the Jew, a wise Captain, marching on towards the Wars, a certain Prophet bad him stand still, that they might hear the next augury of Birds: when he secretly in contempt thereof, sent for a Bow and Arrow, and kill'd the Bird: which the Prophet noting, seriously rebuked him: who thus excused: quoth he, This was a foolish Bird, to foretell the event of our journey, and was ignorant of her own safety, which she sought not to preserve.

With like folly *Hanno* King of *Carthage* caused many Birds to be taken, then to be put forth and taught to sing, *Hanno is a God*: in which ambitious folly he was deceived, when he thought that those would not only continue that note, but instruct all the Choristers of the woods in the same: for they neither kept themselves, nor taught it unto others, but fell to their old tunes again.

*Q.* What Birds are those that have two hearts?

*A.* To answer with *Theophrastus*; the Partridge is that Bird of deceit, for it is the emblem of deceit, as it is in the Psalm, *They have spoken with a heart and a heart*: and in another place, *wo to them of a double heart*. There is a place in *Jeremy*, which saith, that the Partridge nourisheth what she brought not forth: upon which place *Lyra* and other Ecclesiastical Writers comment, that the Partridge steals anothers eggs, and hatcheth them up, which after, hearing the voice of their own dam, forsake the Partridge, and leave her in her crafty folly.

Further it is observed of this Bird, that she is full of deceit, even to deceive the hunter; and many times therein so speeds, as she preserves her self and her young ones: for being sound together with them she will take her to her feet, and run before them as if she had forgot the use of her wings: thus training her

purfuers after her, whilst her young ones do escape, and after flies away: which similitude *David* alledgeth of himself, hunted by *Saul*, like the Partridge on the Mountains.

*Q. What Birds are those that are called Prophets twice born?*

*A. The Cock; first an Egg from the Hen, after a Cock from the Egg; they foretel seasons and changes of weather, according to the Verse?*

Some lay for ever 'gainst that season comes  
Wherein our Saviours birth is celebrated,  
The Bird of dawning singeth all night long,  
And then they say, no spirit dares walk abroad,  
So sacred and so hallowed is that tune.

*W. Shakes.*

*Q. Which are the School-masters of deadliest doctrine?*

*A. Evil company: to which purpose Aesop tels a tale, how the Stork being taken among otehr Birds, thus pleaded for favour, in regard she was no bird of rapine, but just, loving and compassionate to her dam, that she might escape. No, quoth the Fowler, since thou art taken in the like snare, thou shalt taste of the like fare. Yet a certain Chirurgeon, as told another, had brought up a Stare, and taught her to speak, Beware of ill company: at last breaking her bonds, soaring amongst a company of her wild fellows, she was taken with the rest in a net, and was with the rest to be kild, but by her often repeating her note, she escaped with better luck than the Stork.*

*The use of both to the Reader.*

*The Stare escap'd that was at point to die,  
Because she spoke, Beware ill company:  
But the poor Stork being taken in the net,  
With all her pleading, out she could not get;  
If by ill company thou fall i'th snaress,  
Fear the Stork's luck, as well as hope the Stare's.*

*Q. What*

*Q. What Creatures are the most useful, the most need-ful, the most powerful, either to help or offend men; and which the most sustentative?*

*A.* Fire and Water, that heat and cool, purge and purifie all things, of which, though both be irresistible in their fury, yet we conclude, Water the more useful, the more powerful, the more vital, bringing forth, nourishing and preserving infinite creatures, more and greater than any other Element; when in the fire nothing doth live but only that doubtful *Salamander*. To which purpose is here annexed a story of a contention that fell between two Idolaters, a *Persian* and *Egyptian*, which of their gods were the most powerful; the *Persian* said, that his God, which was Fire, did consume or deface all other gods, being for the most part either of Gold, Silver, or Wood: being both brought together, the *Egyptian* had bored his wooden God full of holes, filled them with water, and stopped it in with wax, which when the *Persians* fiery God drew near it, the wax melted, and the water rushed out, and put out the *Persian* God, to his own disgrace, and his servants loss.

*Q. What is that that is the original of more Creatures of several natures than any other?*

*A.* The Egg, out of which proceed Birds flying in the Air, innumerable Creatures swimming in the water, diversity upon the Land, as the *Lizard*; and others in both Land and Water, as the *Crocodile*; two-footed, as the *Hen*; wanting feet, as *Serpents*; with many feet, as the *Locust*:

*Q. Of the Fly what thinkest thou?*

*A.* That there is no creature so small nor despiseable, in which the power and wisdom of God doth not wonderfully appear; contemplate the Fly, that little creature, that deceiver with a fillip: I do not say, to know where she is all Winter, but tell me whether in her the wisdom of God doth not as much appear, as in creating of that great body of the Sun, the life of her, the nourisher of all creatures; observe with what nimbleness, by her own natural appetite,



she moveth her little body from place to place, how she applyeth her many feet. Likewise the Ant, a less a more slow, but a wiser creature; in her consider her providence, her diligence; vouchsafed for their wisdom to be called a people; how they provide their meat in Summer, how they work by Moon-light, fearing weather; how by their diligence flint-stones have been worn by their feet: how they bury their dead, and the like: and then say not but they are as noble a substance as the sky; for that is but a simple inanimate, this a living substance, and therefore by the law of nature, to be preferred before a more noble wanting life: one said merrily, he would not kill a Fly, because it might have a father and mother; I am sure the great God is that little creatures Father, if the Sun be her Mother.

*Q. Into how many parts was the world heretofore divided, and whereupon took they their denomination.*

*A. Into four parts; Asia, Europe, Africa, and America: Asia so called of the Daughter of Oceanus and Thetis: or, as some say, of Asia, the Son of Manus King of Lydia: it is separated from Europe by the River Tanais, now called Don, by the Sea called Mare de Zabach: and by Pontus Euxinus, now Mar-major: and by the part of the Mediterranean Sea; and from Africa, by the River of Nile.*

*Europe of Europa, daughter of Agenor, King of Lydia; how it is separated from Asia is already shown; and from Africk by the Mediterranean Sea.*

*Africk, which some say is so called of one Afer of the line of Abraham; it is separated from Europe by the Mediterranean Sea and from Asia by the River of Nile, by whose occasion Geometry was first found out by the Inhabitants of Egypt, in measuring out their ground and meads overflowed by the River Nilus once a year: for there it never rains, or is other moisture.*

*America, or West India, so called of Americus Vesputius, but first found out by Christophorus Columbus of Genoa, in the year of our Lord, 1492. It is*  
in



in manner of an Island, round about environed with the Ocean Sea.

*Q. How many were the Monarchies of the world?*

*A. Four:* the first of the *Assyrians*, founded by *Ninus*, about the year of the world 2220. when after it had endured the term of 1655 years, it was lost by *Astyages*, and conquered by *Cyrus*.

The second Monarchy was of the *Persians*, founded by *Cyrus* in the year of the world 3425; which after it had endured 191 years, was lost by *Darius*, and subdued by *Alexander the Great*.

The third Monarchy was of the *Grecians*, founded by *Alexander the Great*, 320 years before Christ: After the death of *Alexander*, it was divided among the Prefects, which in his life time he had appointed in divers Countries; by which division, *Seleucus* was King of *Syria*, *Ptolomeus* of *Egypt*, *Antigonus* of *Asia*, *Cassander* of *Macedonia* and *Greece*; all which Countries were after subdued by the *Romans*.

The fourth Monarchy was of the *Romans*, founded by *Julius Caesar*, after the building of *Rome* 706 years, and before Christ 47 years.

This Monarchy flourished about the space of 470 years, after lost and divided; and about the year of our Lord 801, it was restored by *Charles the Great*, and by him united to the Crown of *France*, and by his Successors Translated into *Germany*, where it remains as a shadow only of the greatness of the ancient Roman Empire.

*Of the Six ages of the world.*

The first Age, from the Creation to the Flood, endured, according to the *Hebrewes*, 1655 years, which agreeth with *S. Hierome*, *Bede*, *Plato*, and the common Text of the Bible; the 72 Interpreters, and *Eusebius* hold, it endured 2242 years. *S. Augustine* is of opinion, that it endured 2272 years. From this Age we pass further, intending brevity.

The second Age, from *Noah* his Flood, till the birth

birth of *Abraham*, endured, according to the 72 Interpreters, *Eusebius*, and the greatest parts of Writers, 942 years; and according to the *Hebrews*, but 292. In this Age was builded the Tower of *Babel*, the Empire of the *Assyrians* began, and the great City of *Niniveh* was builded, which contained in circuit three dayes journey.

The third Age from *Abraham* to *David*, endured, by the agreement of all Authors 942 years; during this Age was the peregrination of *Abraham*: the beginning of the *Amazons*, *Sodom* and *Gomorrhah* destroyed: *Joseph* sold to the *Egyptians*; *Moses* passed the Red Sea; *Job* the just; *Jason* conquered the Golden Fleece; the destruction of *Troy*; the *Latines* began to rule in *Italy*.

The fourth Age, from the beginning of the Reign of *David*, till the peregrination of the Jews into *Babylon*, endured 415 years: during this Age the Empire of the *Assyrians* was Translated to the *Medes*, *Carthage* was built by *Dido*, and *Rome* by *Romulus*, the destruction of *Hierusalem* by *Nebuchadnezzar*, and thereupon the Captivity of the *Jewes*.

The fifth Age, from the transmigration of *Babylon*, to the coming of *Christ*, for ever blessed, endured; by the agreement of all, 589 years; during this Age, *Cyrus* began the Monarchy of the *Persians*; the 70 year of this Age, the *Jews* returned to their Country: *Plato*, *Aristotle*, and *Demosithenes* flourished; *Alexander* won the Monarchy of the world, and *Cæsar* usurped the Empire of *Rome*.

The sixth Age began at the birth of our Saviour *Christ*, and hath endured to this time, which is 1667, and shall from hence continue to the Worlds end.

*Of the seven wise men of Greece, their names, and why they are so called.*

When Wisdom forsook the Earth, and Folly was invested in the room thereof; some from small sparks began

began to assume the name of Wise men, and they were Greeks; of which *Bias* born in the Haven-Town of *Priene*, in the Country of *Ionia*, was one: *Solon*, born in the Island of *Salamine*: *Chilo*, born at *Lacedemonia*: *Cleobulus*, born at *Linde* in the Isle of *Rhodes*; *Pittacus*, born at *Mytelene*, in the Isle of *Lesbos*: *Thales*, born at *Myletum* in *Greece*: *Periander*, King of *Corinth*. These were the best of wise men, it should seem, in this scarcity: For when there were many, notice was scarce taken of any; and yet at this day, in the plenty of wise men, in the opinions of some truly wise, there is no such store; for say they, it is one thing to speak wisely, another thing to live wisely, another thing to be accounted a wise man, but the greatest thing to be a wise man; to live by his full knowledge, to ask counsel in what he doubts, and to live in the practice of what he knows and learns.

*Of the Ten Sybils.*

The first was of *Persia*, called *Samberta*, which among other Prophecies, said, *The Womb of the Virgin shall be the salvation of the Gentiles.*

The second was of *Lybia*; one of her Prophecies were, *The day shall come, that men shall see the King of all living things.*

The third was *Themis*, surnamed *Delphica*, because she was born and prophesied at *Delphos*, A Prophet shall be born of a *Virgin*.

The fourth was *Cumea*, born at *Campania* in *Italy*, who prophesied, *That God should be born of a Virgin, and converse among sinners.*

The fifth was the famous *Erythraea*, born at *Babylon*; who especially prophesied a great part of our Christian Religion, in certain Verses recited by *Eusebius*: The first letters of every which Verses being put together, mak's these words; *Jesus Christ, Son of God, Saviour.* These Verses are Translated into Latine by *St. Augustine*, *Lib. 11. Cap. 25.* of the *City of God*, where they may be read at large.

The

The sixth was called *Samia*, born in the Isle of *Samos*, which said, *He being rich, should be born of a poor Virgin; the Creatures of the Earth should adore him, and praise him for ever.*

The seventh was called *Cumana*, from the name of the place where she prophesied; she prophesied, *That he should come from heaven, and reign here in poverty.*

The eighth was *Helespontica*, born at *Marmise*, in the Territory of *Troy*, *A woman shall descend of the Jews, called Mary, and of her shall be born the Son of God, his Kingdom shall remain for ever.*

The ninth was of *Phrygia*, and prophesied in the Town of *Ancire*: one of her sayings was, *The Highest shall come from Heaven, and confirm the Counsel in Heaven, and a Virgin shall be shewed in the Vallies of the Deserts.*

The tenth was *Albunea*, surnamed *Tyburina*, because she was born at *Tybur*, fifteen miles from *Rome*: *The Invisible Word shall be born of a Virgin, he shall converse among sinners, and shall of them be despised.* *Lactantius Firmianus* rehearseth divers of their Prophecies, without making any particular mention of them: they are to be referred specially, notwithstanding, as it should seem, unto *Sybilla Samberta*, who wrote 24 Books in verse, chiefly entreating of the coming, miracles, and life of Christ, whereunto the sayings of all other Sybils are conformable.

*The Ten Persecutions under the Roman Emperors.*

**T**He first began in the 13. year of *Nero*, in such sort, that the Christians were fain to hide themselves in the Caves of the Earth.

The second, in the twelfth year of *Domitian*, who caused *St. John the Evangelist* to be put in a Vessel of burning Oil, whereof he received no hurt.

The third, was the tenth year of the reign of *Trajan*.

The fourth began under *Marcus Antonius*, and *Andreas Commodus*, Emperors.

The

The fifth, under *Severus* Emperor,

The sixth began by the indignation of *Maximinus*, who especially persecuted the Clergy.

The seventh began under the Emperor *Decianus*, and continued cruelly.

The eighth under the Emperor *Valerius*.

The ninth under *Aurelianus*.

The tenth began by the commandment of the Emperors, *Dioclesianus* and *Maximianus Herculeus*; this persecution was far more cruel and general than any of the rest, insomuch that *Dioclesian* in the East, and *Maximianus* in the West, destroyed all Churches, and tormented the Christians with all strange torments.

*The eight times Rome hath been taken.*

1. By the *Gaules*, under the conduct of Captain *Brennus*.

2. By *Alarick* King of the *Goths*.

3. By *Genseric*, King of *Vandals*.

4. By *Totila*, King of *Goths*.

5. By the same *Totila*, after *Belsarius* had re-peopled and repaired it. *Belsarius* more unfortunate than *Rome*, the onely Prowess in his time, came after, to the amazement of Greatness, by Fortunes wheeling, to stand by the high-way-side and beg, *Dare obolum Belsario*, Give a half-penny to *Belsarius*.

6. By the *Moors* and *Saracens*, followers of *Mahomet* his Law; *Gregory* the Fourth, being Pope.

7. By *Henry* the Fourth, Emperour of *Germany*, *Gregory* the Seventh, Pope.

8. *Rome* was lately taken by *Charles*, the last Duke of *Bourbon*, who being slain as he scaled the walls, thereby the Souldiers, without a Head, took more advantage to destroy the City, and commit all kind of enormities, saving that they burned not the Churches, though they spoiled and robbed them to the uttermost, most of the Army being *Germans* and *Lutherans*: This happened to *Rome* in the year of our Lord, 1528. *Clement* the Seventh, being Pope.

*The seven Saxon Kingdoms that England was once divided into.*

**T**He first was the Kingdom of *Kent*, which had his beginning of the Saxon *Hengist*, in the year of our Lord 476. and continued 242 years.

The second Kingdom was of *Sussex*, or South-Saxons, which began by the Saxon *Ella*, in the year of our Lord 482. This continued 112. years.

The third Kingdom was of the *East-Angles*, or *East-Englishmen*, and contained *Northfolk* and *Suffolk*: it was first begun by the Saxon *Offa*, in the year 492. This Kingdom continued 376. years, the last King whereof was *St. Edmund*, martyred by the *Danes*.

The fourth was the Kingdom of *West-Saxons*, containing the West-Country of *England*, and had his beginning from the Saxon *Cerdicus*, in the year 522. and continued 378. years. The Kings of this Country subdued, at length all the other 6 Kingdoms, making all the South part of this Island one Monarchy.

The fifth was the Kingdom of *Northumberland*, containing the Countries betwixt *Humber* and *Scotland*, and had its beginning of the Saxon *Ida*, in the year of our Lord 547. This continued the term of 409 years, first under the *Saxons*, and then under the *Danes*.

The sixth Kingdom was of the *East-Saxons* of *Essex*, which began by the Saxon *Sebert*, in the year 614. and continued till the eighth year of *Edward* the Elder, 293. years.

The seventh Kingdom was of *Mercia*, containing *Huntingtonshire*, *Herefordshire*, *Glocestershire*, and others, and was the greatest of all the other, taking his beginning of the Saxon *Penda*, in the year 626. and continued from *Penda*, till that *Edward* the elder chased out the *Danes*, about 210 years,

These seven Kingdoms of the *Saxons*, besides that of *Wales* and *Scotland*, were all contained at once in this Island of *Britain*, and continued a long space.

of

## Of the fortunate Islands.

Where the Air is of that singular temperature, the Earth of that fruitfulness, that the Husband-men have their Harvest in *March* and *April*. Here all good things do abound: plenty of Fruits, plenty of Grapes the Woods and Hedges bringing forth excellent Apples of their own accord. There the grass, mowed down in 5 days space will grow up to the length of a Cubit. At *Christmas* they have Summer, and all Fruits ripe. The Earth yields her Fruit five or six times a year. In their sowing, every two grains bring forth a thousand.

Q. *Whether are the stones ingendred in any other place than in the Earth?*

A. There are: and first, the Thunder-stone in the Air, ingendred out of a cold and dry substance, divers precious stones breeding in divers creatures: besides (as *Erasmus* writes) a stone which ingenders in the body of man, which stone may no less instruct us of Mortality and Death, than those stones in times past which were usually brought to the Emperor at his Coronation, by the makers of Tombs; that he might chuse, and direct of what sort of Marble, or other stone, his should be made.

Q. *What was the punishment in ancient time for slaves, before Gallies were?*

A. Condemning to the Mill; and those that thus performed the labour of the Horse, or the wind, had a large fillet put about their necks, that they might not put their hands to their mouths to eat either the meal or the corn; so that what the Jews were forbid to do to the Ox, these did to men. This is more largely Commented upon by *Thomas Aquinas*, of whom it was said, being a Boy, he was called for his silence amongst other Schollers, The mute Ox; but his Master *Albertus Magnus* perceiving his studious disposition and sharpness of wit, said, This Ox, if he begin to low, will fill all the World with his lowing.



It is further said of him, that his Master *Albertus* having made the statuary of a man, such Art was used in the resemblance, that with Wheels and Engines so cunningly couched and hid therein, it not only moved the foot, but the tongue and eyes, and spake some words very distinctly. This statuary he conveyed into his Chamber; his Scholar *Aquinas* being busie at his Book; from whence it went into his study and spake: he struck into a great astonishment, rushes upon it, throws it down and breaks it. Oh, (quoth *Albertus*) thou hast at an instant destroyed my thirty years recreation.

*Q. Are the Stars living-creatures, or no?*

*A.* They are not: though there are some that affirm the contrary of the Sun, and the Moon, and some Stars, which they say are animate; and the reason is, because they are commanded to run their course. And in *Jeremy* the Moon is named the Queen of Heaven: and some averr, from the testimony of *Job*, where he saith; the Stars were not pure in his sight, that therefore they are reasonable creatures, and capable of Virtue and Vice.

*Q. How is the Pope compared to the Sun?*

*A.* Of late times it is said of the Pope, that he is as the Sun and the greater light; Kings and Emperours as the Moon, and the lesser light, and receive their serenity from the Sun.

*Q. What is the difference between the visions of the Sun and the Moon?*

*A.* Under the Sun is seen continual day, every moment heat and pleasure: he beholds men rising, working, walking, dining, stirring, gildeth trees, and flowry meads, and all this by the light of his own light; whereas on the other side, the Moon walks by solitary shadows, and comfortless darkness; hears not the singers in the woods, sees not the labourers in the fields, peeps in upon sleepers and dreamers, so that she may think all mortals dead.



*Of the Eclipses of the Moon, and of the Soul.*

As the Interposition of the earth between the Sun and the Moon, is the Eclipse of that light; so the interposition of sin between God and the Soul, is the cause of the Eclipse thereof, and therefore saith the Prophet in the consideration thereof, *Thou hast covered thy self as with a cloud, so that no prayer may approach thy Sanctuary.* To which purpose, in Allusion whereto, saith an Author, he that looks for stability in the various change of humane affairs without eclipse or interposition, may as well expect constancy in the Moon, which sometimes seems full, sometimes empty, sometimes not at all, as it did to the Ass, that, drinking in the water, thought he had drunk it up, because at first he saw it in the water, and by and by it was gone, being hid under a cloud; and which further are illustrated in these Verses following;

The wheel of Fortune, and the restless Ocean,  
Are like the Moon their Mistresse, still in motion.

*What Art is that that makes use of the vilest things in the world?*

A: Physick makes use of those things some wonder were created; as of Scorpions, Flies, Wasps, Serpents, Toads, and such like; nothing being so vile, but serves for some use, and many herein effectual, according to the Poet:

*There's nought so vile that on the earth doth live,  
But to the earth some special good doth give:  
Nor ought so good, but strain'd from that fair use,  
Revolts from vertue stumbling on abuse:  
Vertue it self turns vice, being mis-appl'd,  
And vice sometimes by action dignifi'd.*

Pope Alexander the fourth disputed on a time at his Table, whether the Common-wealth were better to have

have many Physicians, or to be without ? Some said, Better to be without ; for 600 years was *Rome* without, and never in better health. But his Holiness affirmed, he thought otherwise ; for, quoth he, if there were no Physicians, the World would scarce contain her people. A worthy answer of the Pope ; for if the Physician kills the body, he kills the Soul.

*Pythagoras* called Physick, A divine thing : if it be so, then I hope it cures the soul as well as the body, otherwise the creature is not sound, if he be sick in the nobler part.

*Q. which is the principal of all diseases ?*

*A.* Some say the Plague is principal of all diseases ; as War the head of all calamities : yet Gluttony kills more than either the Plague, Famine, or Sword : for though all love Health, , yet most betray it this way, especially those, *Quibus cœna pœna, pulpa culpa, spicula procula, vagina lagena, prælia prandia*, whose fare is their snare : whose Healths are their Sicknes : whose Wars are their Dinners : for more such have been hurt by naked and flattering *Venus*, than by armed and ireful *Mars*.

*Q. what was Theophrastus's complaint at his death ?*

*A.* That Crows, and Daws, and Harts lived so long, being things of so little worth, and mans life was so short, that he lived not to attain the full depth of any knowledge and perfection in this world, as it followeth in this Verse.

Skill comes so slow, and Death doth so life crave ;  
That past the School, w'are entred to the grave.

But we Christians cease that complaint, and say, If we live but to know God as we should, we live long enough : for in the VWorld to come, all fulness of knowledge shall be made manifest unto us.

*Q. A certain Hermite learned three leaves, and what were they ?*

*A.* The Red, the VWhite, and the Black : the black was his perpetual meditation of Death ; the  
Red,

Red, the vertue of Christs passion; and the VWhite; blessed Life.

*Seneca* saith, he learned two leaves; before Age; to live well; in Age, to die well: in this early wisdom so to prepare, that after-grief may not seize upon passed joy.

*Q. Of old men, and why they are called twice children?*

*A.* Not so much for the weakness of their age; as for their resemblance otherwise; for first their hairs turn white, as most children's are in their infancy; next they have baldness or scarcity of hair: Thirdly, want of teeth: Fourthly, weakness, lightness of mind, and childishness of manners; and then delight they in the company of children, as if they would call them fellows; and therefore, saith one, Old men that carry their legs in their hands, should smell of honesty.

Certain old men rebuked and threatned diverse young men, for some misdemeanour towards them as they passed by them in a Church-yard; quoth one of the young men, It makes you the more bold, because you are so near your houses, meaning their graves.

One said, I fear not old age, because I have nothing to accuse me in it.

Another saith, I fear old age, because it comes not alone.

*Quid puer, quid Senex,*

Take away the first letter from *Puer*, or a Boy, and there remains *Ver*, which signifieth the Spring.

Take the two first letters from *Senex*, for an old man, and there remaineth *Nex*, which signifieth Death: and thus are both their natures expressed in both their Names.

*V E R*

*N E X.*

*Q. Some ancients were wont to swear by the number of Four, and what was the reason of that?*

*A.* Because no number seemed to be more perfect than this; First, for because there are four Elements, Fire, Air, Water, Earth: Four Seasons of the

the year, the Spring, Summer, Autumn, VVinter; Four qualities of all things, Hot, Cold, Moist and Dry; Four parts of the Heavens, East, VVest, South and North, &c.

*Q. Wherefore do the Jews wear the fourth Vowel O, upon their breasts?*

*A.* One answered thus pleasantly, because it is a Letter of grief for their sin, in rejecting and Crucifying our Saviour Christ. Others, because it is a cypher, and like themselves, of no value or knowledge; or else because they living by Utury, this Cypher, though it be nothing of it self, yet it helps to increase the sum.

Some compare the Letters to men sitting at a feast; the vowels to learned and grave men, that speak with full sound; half-vowels, to women and young men that sometimes speak, and then modestly: the mutes to boys and children, that hear others, speak little themselves, but learn.

*Q. What is the most unnecessary Letter in the row?*

*A.* K, because C is of the same sound.

*Q. Which letters doth God most punish us withal?*

*A.* F, P, P, fames, pestis, prelium, Hunger, Pestilence and War.

*Q. What two monosyllables are those that trouble the whole world?*

*A.* Est, & non est; It is, and it is not; the beginning and progression of every contention and controverfie.

*Q. What letters are those that be full voices, and present the knowledge of things?*

*A.* The Hebrew, where Alpha signifieth discipline; Beth a house; Gimel fulness of voice; Dath books: And so there are some who from the fulness of the Hebrew letters, do demonstrate the whole History of Christ's Birth, Passion, and Resurrection.

*Q. What one verse is that, that containeth in it the whole Alphabet?*

*A.* Gaza frequens, Lybicos duxit Carthago triumphos.

So this verse contains almost all parts of speech in Grammar :

*Verbum dans mihi Christe tuum, non das mihi verba.*

Such comfort to my heart, O Christ,  
thy Word to me affords,  
That it is more than if the world  
should bring me all her words.

*Q. what Language would children speak if they were not taught ?*

*A. Quintilian* tells of a King, that for conclusion caused certain children to be brought up in a wood, by one that was dumb, which in the end did pronounce some unperfect sound, which could not be made a speech : Like to that is the Jesuits report of King *Magur*, that caused thirty Infants to be shut up in a solitary place, where though they were attended upon with all necessities ; yet they should never hear voice, to the end the King might try what language they would speak, because of that Countries Religion he would be of ; but the King lost his aim, for none of them spoke distinctly any language, and so the King is still of no Religion.

*Bellum Grammaticale.*

There is a war in words, as there is in Grammar, the School-Mistris of words : where the Verb challengeth the worthiest part to her self, for which she alledgeth many reasons : The Noun resisteth them, and saith, without her no speech can stand, as in this example following, where is a diverse signification in nearness of words.

*Clava ferit, Clavus firmat, Clavisque recludit,*  
Club strikes, Nail fastens, Key shuts.

*Parere vult mulier, sed non parere marito.*

A woman will bring forth, but not obey her husband.

*Tange Lyram digitis, fert Liram arator in agris.  
Sulcus agri Lira est, dat Lyra tacta sonum.*

And in this last there is *Lyra* for the Harp, and *Lira* for a Furrow; the one for the ground, the other for the sound.

There is also, as there is mystery in words, many mysteries in writing; the juice of an Onion will not be read unless you dry the Paper; some other cannot be read, unless the Paper be wet. Some write, placing D for A, and A for D, and so of the rest; a secret kind.

*Q. Who were the best Orators, and what is the chiefest use of Oratory?*

*A. Tully and Demosthenes; Tully was admired more for his tongue, than for his heart: Aristotle more for his heart than his tongue; Plato for both. It is said of Tully, that he had none like him: Of Demosthenes, that he had few. And for Oratory; as wit is the ornament of man, so eloquence is the ornament of wit, which doth no way so much become it self, as displaying the power thereof in perswading to truth, and dissuading from falsehood, with that violence forcing to the end the hardest heart, as the Axe falleth upon the Adamant.*

*Q. What is the difference between Logick and Rhetorick?*

*A. Rhetorick discloseth the hidden Sails of speech, Logick forceth it forward with Oares. Cleanthes being asked the difference between Rhetorick and Logick; first he clutcht his fist, and then he shewed it open.*

*It is said of Chrysippus, that he was so bent to his acute Logical positions, that he would have famished at his Table, if his Maid Melissa had not put Meat into his mouth.*

*Q. Some of Ovid's friends wisht him to take three verses out of his Epistles that they disliked, and what was his answer?*

*A. No*

A. No, quoth he, that face seems fairest that hath some mole.

*A Problem.*

What thing is that that doth with most men reign?  
Tell me but in three words, and make it plain.

*The Answer,*

I will not take three words, but one to tell,  
'Tis *right* or *wrong* that doth in one word dwell:  
Three words there are, three Letters, and the same,  
From which the world hath *right* wrapt in *wrongs*  
name.

*Lex* in the Latine tongue is the Feminine gender:  
in the Greek the Masculine; which is the best, as  
they say. because she should rule as a man, and not  
to be over-ruled as a woman: And therefore for the  
even sway thereof it is called the King's right hand,  
because by it Kings reign, and Kingdoms without it  
are so far from flourishing, that they be nearer perish-  
ing; for a Kingdom without justice is like a ship with-  
out a rudder in the midst of the Sea, and under it  
good men do according to the Laws, evil men suffer  
according to the Laws.

Q. *How many are there among other faculties, that the  
whole world is governed by?*

A. Three, Divinity, Law; and Physick; accord-  
ing to the Verse,

*Theologis animam subiecit lapsus Adami,  
Et corpus Medicis, & bona Juridicis,*

Our souls, our bodies, goods, by Adam's fall,  
Are to Divines, Physicians, Lawyers thrall.

Q. *What is the reason truth lasts so long?*

A. Because it is the Image of God: But another,  
in consideration of our times, said because it was  
so seldom worn, according as these Verses seem to  
import.

*Omni-*

*Omnibus rebus jam peractis,  
Nulla fides est in factis,  
Mel in ore, verba lactis,  
Fel in corde, fraus in factis.*

Englified.

All things finish'd now and ended,  
Nothing's spoken that's intended;  
Where milk and hony-words proceed,  
There's gall i'th the heart, deceit i'th deed.

*Q. Is it all one thing to lie, and to tell a lie?*

A. Not; for he which lies is not deceived himself, but seeks to deceive another; but he which tells a lie, is deceived himself; therefore a good man must take heed that he do not lie, a wise man that he do not tell a lie; though most now with *Malchus* servant have their right ear cut off, that they can hear nothing rightly, nor speak any thing truly, which is a most hateful vice: But let every good man say, *Ita me veritas amet, ut ego veritatem tanquam animam meam: quæ est rara avis in terris*: So I love truth, and truth love me, as mine own soul; though this be somewhat a rare bird in these times.

*Q. Is faith to be kept with an enemy?*

A. It is: for we are not so much to consider to whom, as by whom we have sworn, and therefore he is found much faithfuller than thou, which believing thee, having sworn by the name of God, hath been deceived, than thou that by that means hast deceived him, though nothing be now more common than so to deceive.

*The Oath which the antients swore by, called  
Joves-Stone.*

This Oath they held very sacred, for he that swore was to hold in one hand a stone, and then to pronounce these words;

If



If knowing, I deceive, Jupiter cast me from my Gods,  
from my Countrey, and from all happiness; as I cast away  
this stone.

*Q.* From whom, for the most part, do we hear truth?

*A.* From childishness, from sleep: from foolish,  
from the drunk, from the mad.

*Lewis II.* was wont to say, all things were plenty  
in his Court, but only truth was scarce. Of which,  
saith *Tully* in the commendation thereof, it hath so  
much power, that by no deceit, wit, or cunning,  
it can be overthrown: and although it hath neither  
patron nor defender, yet it defends it self, and it is  
like the blood of the Goat, that will break the very  
stone in pieces.

*Q.* What thing is that for the most part, *Successors*?

*A.* Vertue and Truth; for though a man may be-  
queath his goods by Testament, yet can he neither  
Vertue nor Honesty.

*Q.* What is meant by the Riddle in *Virgil*,

1. Dic, quibus in terris, &c.

*Englisht,*

1. Tell in what part of the Earth thou canst be-  
hold, looking up, but three yards of Heaven?

2. Tell me in what part of the Earth, flowers grow,  
inscribed with the names of Kings, &c.

*A.* Of the first, some understand this to be meant  
of the diggers in silver mines, out of which if any  
one look up, from thence he cannot behold above  
three yards of Heaven. And for the second, of these  
flowers (it is thought) he meant Gold and Silver,  
which being coined in Money is inscribed with  
the Names of Kings, and the most precious Ro-  
ses among men; and yet *Virgil* himself then living  
being asked this question, said, He struck that Cross  
in Grammar, to torment curious Reapers and Inter-  
preters.

*Golt. Dictio scripta per l, Germanica, grata cuique est :*  
*Got. Est tamen l demptâ, vox ea nobilior.*  
*Gold. This German word with with l is large of fame.*  
*God. But l subtracted, the more nobler name.*

*Germani cunctos possunt perferre labores,*  
*O utinam possent tam bene ferre sitim.*  
*The Germans to all labours them inure,*  
*O that they could but thirst so well indure !*

*Cleobulus Riddle of the year.*

There is a Father that hath twice six Sons, and they have thirty Daughters apiece parry-coloured, having one cheek white, and the other black, and they never see one anothers face, nor live above twenty four hours.

*Q. There is a thing that is neither Fire, nor Moon, nor Star, and yet it shines only in the night, and what may that be ?*

*A. The Glow-worm.*

*Q. What is that that stands still on one foot, and with the other walks round ?*

*A. A pair of Compasses.*

*The Crocodiles Syllogism she proposed to the woman whose child she had gotten.*

*I (quoth she) thou shalt tell me true what I intend, I will give thee, thy Son. Quoth she That thou wilt not restore him me ; now therefore give him me because I have told true. Why then, quoth she, if I I do restore him thee, thou hast not told true. And therefore I will keep him.*

To which purpose, one thus asked his servant, Art thou not a Lyar ? tell me true ; but this sophistical servant said, If I be a lyer, how wilt thou that I tell true ? If I be a lyer, I will say I am such a one, that thou mayest know me, not to be such an one.

*Resolve this Riddle.*

The *Cretans* are lyars, saith *Epimenides*, he himself being a *Cretan*; now if the *Cretans* be not lyers, *Epimenides* lied: If the *Cretans* be lyars how did *Epimenides* tell true, he himself being a *Cretan*?

I will now put to thee some questions to find an answer for thy self, to see if thou canst yet swim without cork.

Q. *Since there is no new thing under the Sun, how comes it that in the old world, some say they have found a new?*

When *S. Paul* wrote to the *Romans*, why did he not write to the *Pope*?

Objurgatory Letters came to *Jehoram* a wicked King written by *Elias* the Prophet, when *Elias* was translated into Heaven, his Father *Josaphat* living; now tell me, When and were these Letters were written, and by whom they were sent, *Paral.* 2. 21.

Q. *How comes it that some black stones draw white lines; and white silver, black lines?*

*Mille boves pascunt, vitulorum millia centum  
Musca super vitulum quemlibet una sedet.*

*Englised.*

In a fair meadow are fed a thousand Oxen, and one hundred thousand Calves, and upon every one of these sate a Fly; now tell me how many legs were there in all?

Two young men carried eggs, and as they travelled by the way, at last, the one said to the other, If thou give me one of thy eggs, I shall have as many as thou; to whom the other replied, But if thou give me one of thine, I shall have twice as many as thou, Now I would ask, How many did each of these carry?

*Tot prior ova tulit, quot lustrum continet annos :*

*Posterior vaga quot sidera mundus habet :*

5 ——— 7

A certain Mariner transporting thirty passengers in a Ship, of which fifteen were Christians, and fifteen Jews ; there arose a great tempest, so that the ship could not be safe, unless at least half of the goods, and half of the men be thrown over-board to lighten it ; and then they began amongst themselves to debate and agree after what manner this should be done ; at last they were content, that the Master should set them all in a round Circle, beginning where he would, and so every ninth man should be thrown over, till fifteen were gone ; the Master sparing the Christians, so ordered and placed them, that every ninth Man was a Jew : and so the Christians were safe, and all the Jews were lost.

*Q. But how was this done ?*

A. First, he placed them in this Order : 4 Christians, 5 Jews ; 2 Christians, 1 Jew ; 3 Christians, 1 Jew ; 1 Christian, 2 Jews ; 2 Christians, 3 Jews ; 1 Christian, 2 Jews ; 2 Christians, 1 Jew ; and he began to number from the first of the 4 Christians ; as for example.

CCCC, IIII, CC, I, CCC, I, C, II, CC, III, C, II, CC, I.

*Q. What labours of all other are the most grievous ?*

A. *Docentis, Imperantis in bello, Precantis, Parturientis :*

Of him that teacheth, of him that commandeth in War, of her that bringeth forth. The vulgar say, the labour of the hand, but the wile say, that of the mind ; which not only wearies the body, but dries up the bones, and hastens old Age and Death, whereas the other is healthful to both. A certain woman told King *Antigonus* that he was happy, because he was a King : O Mother, quoth he, if thou diddest know the many cares that are worn with this Diadem, thou would not take it up from the dirt.

Some

Some say, the care of the Magistrate, although much lies upon the Church-man, but more upon the Magistrate, that hath not only the care of Souls, but of bodies and goods, and therefore they are called Gods.

For the care and pain in child-bearing, no man doubts; and experience maketh manifest, the miserable Mother to have anxiety and grief of mind before, in, and after: and the more, that when she hath brought forth, it is the Enemy of God, and effect of her sin, insomuch that one woman said, she had rather die ten times in the VVars, than once to hazard the danger of child-birth.

Thus *Luther* distinguisheth of these labours.

*Sudor* { *Oeconomicus*  
          *Politicus*  
          *Ecclesiasticus* } est { *magnus,*  
                                       *major,*  
                                       *maximus.*

The Labour of the { Husband-  
man, } is { Great,  
Magistrate, } { Greater,  
Minister, } { Greatest of all.

Yet since the Vulgar lightly esteem this labour of the mind, and think much that their labour of body should so far extend to maintain the honour and leisure of mind, I will thus propose an example: VVhen Cattel could speak, it is said, the Sheep said unto their Master, we think we have hard measure at thy hands, in that thou takest from us both VVool, Cheese, and Lambs, and without allowance from thee; turnest us to seek our living from the Earth, when to thy Dog, that yields thee none of these comforts, thou impartest thy bread from thine own hand: but then the Dog replied, All this I have, and deservedly it is to me due, for I am he that preserves and keeps you from the theft of Men, and from the rapine of the VVolf, the Sheep hearing that, was content the Dog should have a greater allowance.

S. *Martin* seeing a sheep new shorn, said, this beast hath fulfilled the Commandement: for she, having two Coats, hath given one to him that wanted.

Of *J. Hus*, and *M. Luther*.

Of *Hus*, his adversaries were wont to say, That he had the sound of the Goose, but he prophesied, that after a hundred years a Swan should come, whose shriller note should more tingle their ears, and oppose their errors, whose fore-runner he was: they burned his Bones many years after, but cannot deface his Memorial: and *Luther*, which was his Swan, did accordingly after succeed.

This grave and reverend man upon a time reproving a disordered, lustful, and ireful liver, was answered by him, that his exorbitant and irregular Life proceeded from the corrupt motions and affections of his heart, which he had laboured, but could not suppress: No (quoth he) why though it be impossible for you to forbid the Birds to flie over your head, yet notwithstanding you may keep them from making their nests in your hair.

Q. *What Creatures are those that excel man in the senses?*

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasting, the Vulture in smelling, according to this following Verse here formerly Expounded;

*Nos aper auditu præcellit, aranea tactu,  
Vultur odoratu, linx visu, simia gustu.*

Q. *When is dirt handled by dirt?*

A. When the Potter worketh his Vessel.

Q. *What household-creatures are those which never by nature grow gentle to a mans hand, nor never by Art?*

A. The Fly, the Swallow, and the Mouse.

Q. *What Creatures of all other are the slowest, and which the swiftest?*

A. The

*A.* The Snail, and the Eagle ; which upon a contention between them, whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftness, loitered, and deferred so long to the last, that the Snail crept there before her. This Fable admonisheth continual progression, and study to be more effectual to attain Wisdom, than the seldom hasty snatches of the too confident in his own ability and strength.

*Q.* *What City is that that is founded in the waters, compassed in with waters, and hath no other walls, but the Sea ?*

*A.* *Venice*, situate in the bosom of the *Adriaticke* Sea, which hath continued unshaken or conquered since the first building 1152 years. and at this present famous in Buildings, Riches, and Government.

*Q.* *Whereupon did the Antients name England.*

*A.* *England* ab *Angulo*, as being an Angle of the world, ingirdled round about by the Sea, no where embracing the Continent, having within it plenty of all things ; and comely Personages the Possessors ; as *Saint Gregory* on a time said, seeing certain English youths at *Rome* ; Well may they be called *Angli*, English ; *quia vultu nitent ut Angeli*, because their faces shine like Angels.

*Q.* *Why was it called Britannia ?*

*A.* Either from *Brutus* or *Brito*, a King ; or rather, as *Master Camden* hath it, from *Britb*, that is, Woad, or Oade : and *Færie Regio*, because the Inhabitants used to paint themselves with Woad, or Oade.

*Q.* *What thing is that, being blind it self, leads the blind, and bears it ?*

*A.* A staff.

*Q.* *What is the Proverb of going to Rome ?*

*A.* He that goes first to *Rome* sees a bad man : he that goes the second time, meets with him : he that goes the third time, brings him home. As one said of a lewd woman, he that looks upon her with delight, is in his way to Hell : he that talks with her,

mends his pace : and he that enjoys her, is at his journeys end.

*Q. How should Man and Woman be made like in Marriage ?*

A. Let the man be inferiour in state and birth, and then Marriage makes them equal : she the better in descent and substance, he in sense and sex.

Salon the Philosopher said, upon the Marriage of his friends Daughter, whosoever this way hath got a good Son in Law, hath found a Son, or rather better than a Son : but who so hath found an evil one, hath lost a Daughter. Likewise another Philosopher having lost his Wife, said, O Philosophy, thy Precepts are Tyrannical, for thou biddest us love : and if we lose what we love, thou biddest us not grieve.

*Q. By what means shall a young Papist Vench be as it were both a Wife and a Widow, and be sure to keep fasting dayes and nights enough ?*

A. By marrying with an old and impotent Husband : but the quietest Marriage, saith one, is that, when the wife is blind, and the husband deaf.

*Q. Quid facies, Veneris faciem cum veneris ante ?*

*Ne sedeas, sed eas : ne pereas per eas.*

The conceit of these Verses lies in the Latine words, which cannot be expressed in the English, the question, *What wilt thou do when thou comest before the fate of Venus.*

The Answer, *I will go and not stay, least I perish in that way.*

*Q. What was the saying in ancient time concerning friends ?*

A. That it was good to have friends : but bad to need their help : for friendship now adayes depends upon great fortune and little need : as the Poet said,

Who never wants, shall never lack a friend :  
And who in want a hollow friend doth try.  
Directly seasons him his enemy.

Ent,



But say we, such a one as is only a friend in words, is as bad as he that coins false money : and therefore,

*Fide, sed ante vide ; qui fedit, nec bene vidit,*

*Fallitur ; ergo vide, ne capiare fide.*

He that trusts before he try,

May repent before he dye.

*Socrates* being reprov'd by his wife, for that he had prepared no better fare for his friends : queth he, if they be our friends, they will not care ; if they be not, we will not care : if they be good, here is enough ; if they be bad here is too much.

Q. *Why is Gold esteemed the most precious of all metals ?*

A. Not only because it endures the fire, but for many other causes ; pure Gold expels poison, and therefore if poison be put into a Cup of Gold ; there will be a boyling and struggling strife to expel it : it is restorative and Physical both for body and estate ; the wind and the calm both of Sea and Land : and the prize for which so many toil and fight ; and yet is Iron more necessary for mans use many wayes than it. In *Europe*, Iron is esteemed at a low rate, because of the plenty, but in the *Indies* it hath been esteemed dearer than Gold, where we have sometimes known fourteen pound of Iron to have been Exchanged for 350. pound of Gold ; and where this is of no value, there contention is of no force ; for in the *Indies* a whole Household will live quietly under one roof together, and that roof but of some large shell ; and lightned night and day with the Lights of Heaven, the Sun and the Moon ; which condemns our discords and covetous dispositions, whereas we pine our selves to the graves, and then leave it to posterity ; according to the Verse ;

*Dum potui rapui, rapiatis quando potestis.*

Q. *Whereof was Money at first ?*

A. A

*A.* At first it was Tinn, after Silver, last of all Gold, quite opposite to the times and manners; for at first they were Golden, after Silver, but now we have the Tin and Iron Age; and thus is the Wine changed with the Vessel.

*Q. what gain is most lawful and honest?*

*A.* Not usury, that, like the Viper, eats off the Fathers head that lends, and the Mothers Bowels that borrows. The most secure and honest gain is husbandry, as one thus hath it; To seek gain by wars, is wickedness: by Sea, dangerous: by deceit, sinful: by Husbandry, lawful. For first, if thou respect the health of thy Body, which is to be reckoned among the chief Goods, no life more wholsom: if frugality, no where more useful: if uncorrupted gain, no where more innocent: if integrity of life, no were less tainted.

*Q. who are those that have sed others with their own harms?*

*A.* Souldiers in the Low-Countries, and Germany:

*Q. who are those that Fortune never favours?*

*A.* The over-timerous man: for his own fear presents some difficulty to discourage him in matters of most easie Archievement: and therefore as the Poet said:

*Quisquis apes undasque timet, spinasque rosas,  
Non mel, non pisces, non feret ille rosas.*

Who fears the Bee, the Water, prick, o' th Rose:  
Shall have no Honey, Fish, nor Flowers for's Nose.

*Or thus:*

Who fears a sentence, or an old mans saw,  
Shall by a painted cloth be kept in aw.

And therefore, *Audaces fortuna juvat:*

*Q. what is the meaning of these words, when we say,  
as safe as a Fish?*

*A. Be-*

A. Because when all other Creatures perished in the Deluge, the Fishes were only safe. And of that when we say, As dumb as a Fish : Because no Creature but can make some kind of noise or sound, but only the Fish that is solely mute.

Q. Is that compact lawful between the living, that the first-dead should return to the longer liv'd, and shew the estate of the other world ?

A. In Popery it is, and hath been useful ; for so, say they, *Marcellus Ficinus*, returned after his death, and shewed where he had been, and what he had seen. But we are taught otherwise, that we are not to seek truth from the dead ; neither could the Glutton obtain, that *Lazarus* should forwarn his Brethren.

*Of the six Voices in Musick.*

*Fama latere nequit, micat ut Sol inclyta virtus.*

Fame and Vertue can be no more hid than the Sun.

Q. Who be those that for the most part sing to them that either sleep or cry ?

A. Nurses.

Q. Who is the best Arithmetician of all other ?

A. God ; for he hath made all things in number, weight, and measure : Likewise he numbers the stars, our tears, the hairs of our heads, our dayes, our bones.

*Pythagoras* opinion of leaving pictures behind men for a memorial to their posterity, whereof he saith: The body is but the case of the mind ; and he sees and knows the least part of man, that sees and knows only his body, than which more cannot be pictured ; therefore saith he, Those that leave but the picture of the body, leave but an image of any image to posterity.

*Of the good of learned mens*

When the Plague had consumed all Greece, *Hippocrates*, by firing a whole wood, purged the Air. So *Tully* by his wisdom rescued Rome from the conspiracy  
of

of *Cataline*, and therefore was called *Pater Patriæ*:  
Of whom one thus writes:

*Defendi, tenui, vetui, face, cæde, cruore,  
Civis, Dux, Consul, &c.* See *Virgil*.

*Q. What two wonderful men were those, the one where-  
of was a Traveller through the Sea, and the other a Wag-  
goner through the Air?*

*A. Moses and Elias.*

*Q. What were the names of those two Thieves that  
were Crucified with Christ.*

*A. Dismas and Gismas; as some Authors do averr.  
Dismas the happy, and Gismas the wretched, accord-  
ing to the Verse,*

*Gismas damnatur, sed Dismas ad astra levatur.*

*Englised,*

*Dismas the happy to repent, though late;  
For though at last, his sorrow was yet true:  
Gismas that dyed in his most wretched state,  
Was the unhappy that no mercy knew.*

*Q. What four things are those that overcome one ano-  
ther?*

*A. 1. Death overcomes Man.*

*2. Fame overcomes Death.*

*3. Time overcomes Fame.*

*4. Eternity overcomes Time.*

*Q. Three occasions many times move debate, and  
what are they?*

*A. 1. To talk with him that is angry.*

*2. To send him of an errand that is weary.*

*3. To wake a man out of sleep.*

*Q. Three things should be alwayes at home, and what  
are they?*

*A. The Hen-roost, the Cat, and a beautiful Wife.*

*Q. How many things are required in a woman to be  
perfectly beautiful?*

*A. It*

A. It is said, that all the beauties in the world serve but to make up one perfect beauty ; where one brings a good cheek, another a handsome nose ; the third a fair fore-head ; one is wise till she speaks, another handsome till she goes, a third pretty till she laughs ; one hath a slender body, another a pleasant speech, and some other comely gate ; all which must concur to make up one absolute beauty.

Some other there are that say, that a woman to be perfectly beautiful, should have all these indowments and oppositions, that is to say, 3 Hard, 3 Soft, 3 Short, 3 Long, 3 Black, 3 White : 3 Hard, her Breasts and Buttock ; 3 Soft, her two Hands, and her Belly ; 3 Short, her Nose and her two Feet ; 3 Long, her fingers and her side ; 3 Black, her Eyes and her Hair ; 3 Red, her Cheeks and her Lips ; 3 White, her Thighs and her Neck.

*All these fair Letters in one golden book,  
What Cynick might be blam'd to unclasp and look ?*

But now for the most part, instead of all, and  
many times any,  
*With Tyres and Cloaths our judgments bribed be,  
And woman is least part of what we see.*

Q. The old saying is, a good Horse should have fifteen properties from other creatures, and what are they ?

A. 3 Of a Man ; 3 of a Woman ; 3 of a Fox ; 3 of a Hare ; and 3 of an Ass.

3 Of a Man, that is bold, proud, and hardy.

3 Of a Woman, fair breasted, fair hair, easie to leap upon.

3 Of a Hare, a great eye, a swift foot, and a dry head.

3. Of an Ass, a big Chine, a flat Leg, and a good Hoof.

3. Of a Fox, a fair tail, short ears, and a good trot.

Q. What three properties are principally required in a good Inn-keeper ?

A. 1. To

A. 1. To be patient as *Job*. 2. To be as provident as *Philemon*. 3. As merry as *Hector*.

VVifely liberal, and cheerfully frugal, sometimes to impart to his Friends : For as one writes ;

*Two dishes well drest, and welcome withal,  
Both pleaseth thy Guests ; and becometh thy Hall.*

And as another saith,  
*Dat bene, dat multum, qui dat cum munere multum.*  
VVho kindly doth small gifts bestow,  
Out-poyse the great with churlish show.

Q. *Wherefore hath it antiently been accounted good luck if a Wolf cross our way, but ill luck if a Hare cross it ?*

A. Our Ancestors in times past, as they were merry conceited, so were they witty ; and thence it grew, that they held it good luck if a VVolf crost the way, and was gone without any more danger or trouble, but ill luck if a Hare crost and escaped them that they had not taken her.

Q. *What three Churches are those that have their severall Prerogatives before any other in the Land ?*

A. *Pauls*, *Westminster*, and *Salisbury* ; *Pauls* for her Antiquity, spaciousness, and strength. *Westminster* for Curiosity and VVorkmanship, being two and fourty years in building, as it is afore recited. *Salisbury* for Variety of Pillars, VVindowes and Gates. Secondly, *Pauls* for the continual society of Living : *Westminster* for her Royal Sepulchre of the dead : *Salisbury*, for her Tripartites, Calculation of the year, having in it as many VVindows, Pillars, and Gates, as there are Dayes, Hours, and Moneths in the Year ; of which a famous Antiquary thus writeth :

VVonders to tell how many dayes  
In one whole year there been :

So many windows in one Church  
Men say are to be seen.  
So many pillars cast by Art,  
Of Marble there appear,  
As there are hours in just account  
Throughout a compleat year,  
So many Gates do entry give,  
As months one year doth make,  
A thing well known for truth,  
Though most it for a fable take.

Unto which may likewise as a fourth be added, though inferiour to the rest, for spaciousness and bulk, yet famous for the roundness, neatness, and Monuments therein preserved, of which it is thus delivered; *Heraclitus*, Patriarch of *Jerusalem*, consecrated a Church for Knights Templers, so called at the first institution, about the Year of our Lord, 1113.

And at that time they dwelt in a part of the Temple hard by the Sepulchre, whereof they were so named, and vowed to defend the Christian Religion, and the Holy Land, and Pilgrims going to visit the Lord's Sepulchre, against Turks and Infidels; some of their Images are to be seen with their legs across, for so they were laid buried in that age, that had taken up the Cross (as they termed it) to serve in the Holy Land, amongst whom was *VWilliam Marshal* the Elder, a most powerful man in his time, *VWilliam* and *Gilbert* his Sons, Marshals of *England*, and Earls of *Pembroke*; upon *VWilliam* the Elder his Tomb, some years since, was read in the upper part, *Comes Pembrochiæ*, and on his side these Verse;

*Miles eram Martis,  
Mars multos vicerit armis.*

In process of time, when with insatiable greediness they had hoarded up great wealth, by withdrawing Tythes from the Church, appropriating spir-  
ritua

ritual things to themselves, and other bad means, their riches turned to their ruine; for they fell at variance with other Religious orders, rejecting their obedience to the Patriarch, procured envy of the common sort; and in the year 1312. this Order was condemned of impiety, and by the Pope's Authority utterly abolished, and the possessions assigned to the Hospitalier Knights of Saint John of Jerusalem.

It is apparent out of ancient Records, that in this place after the expulsion of the Templers, was the seat and habitation of Thomas Earl of Lancaster, and of Sir Hugh Spencer, King Edward the seconds Minion: afterwards of Sir Amyer de Valence Earl of Pembroke, and in the end turned into two Colledges or Inns of Court: and so much of the Temples, the antiquity thereof, and the Monuments therein.

Graves-Inne is so called, because it was anciently the dwelling-house of the Lord Gray of Wylton: Lincolns-Inne, of the Earls of Lincoln.

*Q.* What three Rivers are those that have the precedency before others?

*A.* Thames, Severn, and Trent; Thames renowned for the stately buildings she passeth by, and for swans and ships that she beareth: Severne for her swiftness and beautiful Shores: Trent for her variety of floods and fish, which some think to be so called of Trent, a French word; which signifies thirty, because it is said she beareth thirty several sorts of fish, and thirty Rivers fall into her flood.

*Q.* What Forrest was that which was erected out of the ruines of most Churches, Towns and Villages, of any other in the Kingdom?

*A.* New Forrest in Hampshire, which William the Conquerour to erect, pulled down six and thirty Churches, all the Towns and Villages and Houses far and near, and brought all within thirty miles compass to a Forest for wild beasts; for which hainous offence the judgment of God soon overtook his Posterity: for William Rufus his second Son, King  
of



of England, in this Forest was shot through as he was hunting, by *Walter Terril*, shooting at a Hart, and so dyed : one of his other sons was blasted with a pestilent Air ; his Grand-child pursuing his chase was there hanged amongst boughs, and so ended his life. And thus much of the large Forest in this short discourse, for Example and History.

*Q. What two Halls are these, famous for their build-ings, Courts, and adjacent Offices before any in this kind to be preferred ?*

*A. Westminster-Hall, and Guild-Hall, the one built by King William Rufus, of Irish wood, in whose top no Worms nor Spiders breed, though some venomous creatures sometimes crawl below, being of that continent and spaciousness not to be parrallel'd with the widest plat of ground in Christendom : which may be called the English Moderator, for that it can end a controversie, when no other place nor party may or can.*

*Guild-Hall* for her continual causes and sittings, *London* being the Lady of Cities, and she the Ladies Chamber, wherein at the first entrance the Statues of two Gyants huge and terrible present themselves, which for discourse sake (their antiquity being such as few do relate of) shall here be brietly unfolded. These two Giants lived both in this Island at one time, 1200 years before Christ ; and at this time this Island was a desert, and inhabited only with a few Gyants, which at *Brutus's* anding at *Totness* in *Devonshire*, fled to their caves and desarts, where they lived : But after *Brute* and his *Britains* were settled, they tilled the ground, and built Cities, and called the Island after *Brute*, *Britain*. And *Corineus* calleth that portion thereof that fell to his share *Corinea*, after the corruption of speech *Cornubia*, now *Cornwall*, being as the Horn of *Britain*. This *Corineus* was of mighty strength, and took great delight to combat with other Gyants, and none was able to withstand him ; but at last one *Gogmagog* was found, that on a day with thirty other Gyants assaulted *Brute* and

and his company, as they were Sacrificing to their Gods, by whom the rest of his company were slain, and he himself taken and kept alive, because *Brute* intended to see a single combate between *Corineus* and him. *Gogmagog* was likewise a Gyant of such puissance and stature, being twelve cubits high, that he could pull up a great Oak at one pull, as it had been a hasel wand. Now both these Gyants being brought together, *Corineus* laid by his armour, and challenged his Combatant to handy-gripes; who at the first came upon him with such violence, that he crusht in pieces three of *Corineus* ribs, two of the right side, and one of the left: wherewith *Corineus* mightily enraged, redoubling his strength, threw him upon his shoulder; and so carried him to the top of a Rock, and threw him down headlong into the Sea, where he was bruised and broken with the fall into pieces, and so dyed, and the place is called to this day *Gogmagog's leap*.

And now since we have spoken something formerly upon occasion of *Brute*, and his Britains, the first Inhabitants of this Island, it remaineth that we set down the several changes of Regal Succession in this Kingdom, and by whom they were brought in, which were as followeth, five in number.

1. The Britains by *Brute*, who Reigned in this Kingdom 24 years, and before his death divided it amongst his three Sons, *Albion*, now *England*, to *Lochrine*; to *Albanach*, *Scotland*; to *Camber*, *Wales*, which went on in a longer succession.

2. The second was by the Romans, by the arrival of *Julius Caesar* here, who partly by himself, and his succeeding Roman Emperors, Lieutenants, and Tributary British Kings, continued here a government for the space of 500 years.

3. The Saxons the ancestors of Britains by *Hengist*, in whose time this Island was divided into seven Kingdomes, which in this book are formerly recited.

4. The

4. The Danes by *Swaynus*, whose Government continued here some 25 years.

5. The Normans by *William* the Conquerour, who vanquished *Harold*, subdued this Kingdom, just 40 years after their conquest of *Normandy*.

*Thus men and Kingdoms change, and ever shall,  
Untill one general change run over all.  
And now as at English feasts so I regret,  
Matter more light, to make the end more sweet.*

*The Proposition and Resolution of the  
Garland.*

**B**ETWIXT two Suitors sate a Lady fair,  
Upon her head a Garland she did :  
And of th' inamoured two the first alone,  
A Garland wore like her, the other none :  
From her own head she took the wreath she wore,  
And on him plac'd it that had none before ;  
And then these Lovers brows were both about  
Beset with Garlands, and she sate without :  
Beholding then these Rivals on each side  
Of her thus plac'd, and deck'd in all their pride ;  
She, from the first mans head the wreath he had  
Took off, and therewith her own brows she clad ;  
And now this Lady and the second were  
In Garlands deck'd, and the first man sate bare ;  
Now which did she love best, of him to whom  
She gave, or him she took the Garland from ?

*Reply.*

**I**N my conceit, she him would soonest have,  
From him she took ; not him to whom she gave :  
For to bestow, divers respects may move,  
But to receive, none should perswade but love ;  
She grac'd him much, on whom her wreath she  
plac'd ;  
But him whose wreath she wore she much more  
grac'd.

For

For where she gives, she there a servant makes,  
 But makes her self a servant where she takes.  
 Then where she takes, she honours most, and where  
 She doth most honour, she most love doth bear.

**N**OT born, NOT dead, NOT christned, NOT  
 begot :

LO, here she lies, that was, and that was Not ;  
 She dy'd, was born, begot, baptiz'd, and more  
 Was in her life Not honest, not a whore.

Reader, behold a wonder rarely wrought, (Not.  
 VVhich whil'st thou seem'st to read, thou readest

*upon the Popes mending of the*  
**EPHEMERIDES**

*Jamdiu Ephemerides correxit Papa, nefandum  
 Doctrinam & vitam ut corrigat, ecquis erit ?*

**Q.** To whom are blows most due ?

**A.** *Nux, Asinus, Campana, piger sine verbera cessat,  
 Hæc dura, hic tardus ; hæc tacet, ille jacet  
 Sed simul ut ferri plagam sensere vel ulmi,  
 Hæc cadet, hic pergit ; hæc sonat, ille studet.*

**Englified.**

The Nut, As, Bell, and slothful Hind ;  
 Hard, slow, still, sluggish lye ;  
 But when the several stripes they find,  
 They fall, crawl, call and learn, inforc'd hereby.

*Or thus.*

The Nut falls down, the As creeps on, the  
 Bell full loud doth cry ;  
 The slothful learns, and several stripes makes  
 each their Vertues try.

Vir, *Si caput accipias, summo cum ventre vigebit.*  
 Tus, *Sume pedes imo cum ventre, & serviet aris ;*  
 Virtus, *Imo conciscet mortem, sine ventre bipenni ;*  
 Vis, *Dexter pes capiti si jungitur opprimit hostes.*  
 Rus, *Cum pedibus ventrem ferro proscindit arator ;*  
 Virtus, *Si capias totum, Laudem mortalibus afferr.*

The Epitaph upon a Beggar. .

*Nulla mihi vivo domus, at nunc certa sepulto est.*  
*Vita est paupertas, Mors mihi divitia,*  
*Vita mihi exilium, requies est certa sepulchrum ;*  
*Vivus eram nudus, mortuus ecce tegor.*

*Englisbed.*

No house I living found, but dead, a grave ;  
 And in that as much room as rich men have :  
 My life was banishment, in death I ere naked,  
 I'm cloath'd, and covered, that in life went naked.  
 There is a thing which hunger cannot kill,  
 Although a thousand years it sleepeth still.  
 And 'tis a wonder, though it common be,  
 Beyond the depth of man's capacity.  
 For if awake, he doth no minute live,  
 Unless unto it present food you give :  
 And what it is, if you desire to know ;  
 It is the spark that from the flint doth go.

*Est quædam scribenda notis bis quatuor arbor,*  
*Symposiis aptas ferre sueta nuces ;*  
*unde notas si tres postremas dempseris, inter*  
*Mille alias unam vix reperisse queas.*

A tree there is eight letters do express  
 The name and nature : but three last being gone,  
 It signifies a thing you may well guess,  
 So rare, that in a thousand scarce there's one.

It is said of *Castanea*, for a Chest-nut, take away the three last letters, and it is *Castā*, *chast*, a thing so rare, as one saith, if dreams and wishes had been true since Popery, there had been scarce a Maid found to make a Nun.

Or verifie this.

*Quidnam illud ?*

*Materia infœlix detracta cadavere, forma  
Tam varia, ut nec ego me mihi nosse queam;  
Haud melius fatum : nam pendeo more latronis,  
Ingenium sic me furis habere putant.  
Si dederis, servo ; servatum reddo potenti,  
Non nisi at auriculis tracta referre volo.*

*Engliſhed.*

Unhappy matter from a Carkass dead,  
I was thus stript from it that had me bred,  
Unto no better fate but to betray,  
And bound a prisoner that I cannot stay :  
Cut was I to be hang'd down to the knee,  
But some are better hang'd for cutting me.  
What's giv'n I safely keep, and back restore,  
But first I'm pull'd by th' ears to ope my door.

*Pulcherrima Dissertatio Monialis  
& Juvenis.*

Mo. *Me tibi, teque mihi genus, ætas, & decor æquant ;  
Cur non ergo pares ambo in amore sumus ?*

Ju. *Non hac veste placet albis, nigra vestis amatnr :  
Quæ nigra sunt fugio, candida sed peramo.*

Mo. *Veste sub hac nigra niveam tamen aspice carnem.*

*Quæ nigra sunt fugias, candida membra petas.*

Ju. *Nupsisti Christo quem non offendere fas est.*

*Hoc velum sponsam te facit esse dei.*

Mo. *Deponam velum, deponam cetera quæque.*

*Intraboque Torum, nuda puella, tuum.*

Ju.

Ju. *Si careas velo, tamen altera non potes esse,  
Vestibus ablatiis, non mea culpa minor.*

Mo. *Culpa quidem, sed non gravis, & sic esse fatebor.  
Est quoque peccatum, sed veniale tamen.*

Ju. *uxorem violare viri grave crimen habetur,  
Sed gravius sponsam te violare Dei.*

Mo. *Vicisti nostrum sancta ratione furorem,  
Gaudeo quod verbis sum superata tuis.*

### English

*A Dissertation or Strife between a hot-blooded Monk,  
and a chaste young Votary Virgin.*

Mo. *Sith both our Age, our Sex, and all do move,  
VVhy dost not me respect, since I thee love?*

V. *Thy Vesture pleaseth not, love others black.  
'Tis white I like, that fits a lovers back:*

Mo. *Under this Robe of black, behold white skin;  
Though black thou dost exclude, let whiteness in.*

V. *To Christ thou art espous'd and wedded now,  
And this black robe is whiteness to thy vow:*

Mo. *My vail I cast aside, that so hath bred,  
'This thy dislike, t' enjoy thy naked bed.*

V. *Thy vail though thou forsake, thou art the same,  
Nor is my sin the less, nor less the shame.*

Mo. *A fault I do confess it is, though small;  
And if a sin, it is but venial.*

V. *To violate mans spouse, is great'st of crimes:  
But more thy sin, being God's a thousand times.*

Mo. *VVith holy reason thou hast subdu'd my madness.  
To which, I overcome, subscribe with gladness.*

### *Some short Discourses, and Stories*

Two Cardinals, familiar acquaintants, came to a conceited Painters shop in Venice, to behold the Pictures of St. Peter and Paul; and in the way of merriment they told him, he had made their faces too red. O, quoth he, that was my chief care, and  
such

and such they are in Heaven, blushing to see, how, and by what men this Church is now governed, and by their pretended Successors.

A certain Heathen King drawn by a Reverend Bishop to Christianity, and to be Baptized, and having put one foot into the water, and about to set in the other, he drew it back, and first asked, where he thought the greatest part of his Ancestors were? and hearing the greatest part to be in Hell, he plucks back his foot, and said: It was safer to follow the great number than the less, and so would go no further therein, and within three dayes after dyed.

*Alexander* the Great, bid a Philosopher whom he loved, ask what he would of him, and he would give it; he asked Immortality; (quoth he) How can I, being a Mortal man give thee that? What then (quoth he) if thou acknowledge thy self so, why doest thou not rest in thy own Kingdom, but set'st all the world against thee, and thy self against all the world, as if thou should'st never dye;

*Alotba*, the Mother of *St. Bernard*, dreamed that she saw a white whelp in her belly, and heard him barking: which after being expounded, from thence was Prophefied, that she should be the Mother of such a whelp, which should be the keeper of the house of God, and a great barker against his enemies: which afterwards was totally verified.

One told King *Alphonfus*, that he dreamed he would give him a bag of Gold; but (quoth the King) you are no good Christian, if you hold dreams to be true.

One came to a Trades-man in the seeming habit of a Scholar, and desired something to support his necessity: who demanded of him first, what he had been, and what he now profess; (quoth he) I have been a Traveller, am a Schollar, and profess the seven Liberal Sciences. Now out upon it (quoth he) that e're thou saidst it, and beg with thy seven Arts, when I that have 7 children, besides a wife more than 7 more, with this one mechanical and illiberal trade,



trade, liberally maintain all these : away then with all thy skills, and learn this lesson of me, to keep thee from the gallows, begging, or the stocks.

One, cut deep into the Head in a foolish fray, came to a Chirurgion to be dressed, who searching to see if his brains were not perished, and not easily finding them, O quoth he, do you think I have any brains, that so rashly entred so unlucky a brawl?

*Of the unhappy Tree.*

*Pavius* came weeping to his Neighbour *Aruiis*, and said, my friend, I have a Fig-tree in my Garden, an unlucky tree, on which my first wife hanged herself, and then my second ; and now lastly my third : quoth *Aruiis*, I wonder thou hast found tears for so many mischances ; How many crosses hath this tree born for thee ? give me some of the branches, that I may set them in my Garden.

A certain jealous Husband holding his young Boy in his arms, fetcht a great sigh ; quoth his VVife, why sigh you Husband ? Because I am doubtful whether this child I so love be mine own : quoth she, of that I will resolve you presently ; so taking the child in her lap, quoth she, you will grant him to be mine ; which being granted ; Then quoth she, to put you out of all doubt, here, I give him to you freely from mine own hand, and so be sure henceforth he is yours.

It is read of a Son of a certain Carpenter, that being unlearned, had notwithstanding carved upon some of his Fathers spears, *Dominabor a mari usque ad mare* : I shall bear rule from sea to sea : a Priest coming by and reading it, and finding the boy unlearned, perswaded his Father to put him to the School, which he did, and he became afterward to be Pope *Gregory*.

## Of Pope Joan.

*Papa, pater patrum, peperit papissā papillum ;  
Est Successio ubi papa papam peperit.*

She was after the time of *Charles* the Great, in the year, from the birth of *Christ*, 154. and she governed the Apostolical seat two years, and some moneths and dayes ; she held this rule.

*Nascitur indigne per quem non nascitur alter :  
Indigne vivit per quem non vivit & alter.*

A certain Jew being become a Christian, brought to King *Alphonsus* to sell, a Picture of *St. John* the Baptist, for which he asked 50 Duckets ; to whom the King answered, thou art too inconsiderate and dear, to ask so much for the picture of the Servant, when the Master himself was sold but for thirty pence.

*Pambus*, as *Socrates* reports, coming to *Alexandria*, seeing a woman trimmed up for the Stage, fell a weeping, and being asked by some wherefore he wept ? Quoth he, I weep, and that for two causes : One, that through this I foresee her destruction : The other, that I my self study not so much to please my good God, as this woman to please lewd men.

A certain Maid being unlawfully solicited by a young Man, notwithstanding he offered her large gifts, she refused both him and them, and yet told him, if he would give her a gift, which was such a one as neither he himself had, nor could have, and yet might give it unto her, she would grant his request ; he said, he was *Davus*, and not *Oedipus*, and could not interpret that Riddle : Which then she explained : Quoth she, thou being a man, neither canst have a Husband, and yet thou mayest have a Husband by giving me thy self, and so shall thy request being a wife.

A certain woman earnestly looking upon a man ;  
Quoth the man : wherefore do you note me so much ?  
Quoth she, I being a woman look upon thee being a  
man, out of which I was taken : But look not thou  
on me, but upon the Earth, thy substance and mat-  
ter.

The woman was made to be a helper to man ; a  
helper in his labours, a comforter in her self, and in  
her children, according to the verse ?

*ut tristis sine Sole dies, sine sidere nox est,  
Sic tristis sine prole domus, sine conjuge lectus.*

Where Sun doth shine, the Hemisphere is light ;  
Where wife and children, bed and house delight.

A Cardinal on a time for his exceeding pomp and  
pride was rebuked by the French King, and told,  
that it was not their manner of old to be so. So,  
quoth the Cardinal, in times past Kings were sheep-  
herds, and keepers of cattel.

*Socrates* meeting with a box of the ear in the Mar-  
ket-place, quoth he, this is the grief, that a man  
knowes not when to come out with his Helmet.

The Father and his young Son riding both upon a  
horse, quoth the boy, out of his simplicity and want  
of room ; Father, when you are dead, I shall here  
ride alone.

Upon a time a boy well educated, and of good  
inclination, hearing an old man rashly swear, came  
running to him ; and kneeling upon his knees, in-  
treated him for Gods sake to swear no more, for it was  
a grievous crime. The old man amazed, blusht,  
and sought to call back the boy ; which was going on  
his wayes, to have known his name, and whence he  
was ; but being gone without revealing himself any  
further, quoth he, sure thou art no boy : but the An-  
gel of God, which hast given such wholsome coun-  
sel : After this time I shall never more swear.

When two pleasant men were disposed to speak of strange and unheard of things (quoth the one of them) I was in a Country where I saw a Cabbage of that largeness and breadth; that it covered 1500 Horsemen. And I (quoth the other) saw in another Country a Caldron of that huge breadth, that a 100 men being working in it, the largeness was such, that one could not hear another knock: (Quoth the first) I wonder what they would do with such a Caldron. Why quoth the second to boyl the Cabbage.

*Of the Folly and Jestis of Scholars.*

One meeting a Physician, prayed him he would not be angry, because he was not yet sick.

Another foolish Scholar hearing a Crow would live an hundred years, went and bought one, to try the conclusion.

Another wanting Money, sold his books, and then wrote to his Father to be of good chear, for now he lived by his Learning.

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*Here*



*Hereafter follow certain brief Observations,  
or secrets in Nature and Art, not imperti-  
nent to our former subject.*

*Of the knowledge of Mice.*

**Æ**lian<sup>us</sup> and Lemnius report, that Mice by a cer-  
tain natural instinct and knowledge above any  
other Creature, to avoid their own hurt and danger,  
are forewarned, and thereby will avoid from an old  
house that is ruinous, and ready to fall, and betake  
them to a new, before any danger approach. A pre-  
sident for Time-servers to teach them, when the great  
wheel runs down the hill, to leave their hold, be-  
cause then there is danger of falling; but when it runs  
up the hill towards the Sun-rising, to hold fast there-  
to, that it may draw them after it, for there is the  
house-rising.

*Of the Fig-tree.*

**J**osephus reporteth, that a Hen or other Fowl hung  
up in a Fig-tree, becometh marvellous tender,  
though otherwise harsh and tough before; and that  
likewise a Bull, or other wild beast tied thereunto,  
becometh tame.

*Of the Kings-fisher, and a Hedge-hog.*

**T**HE Kings-fisher and the Hedg-hog, as they are of  
two several Elements, so are they of two several  
Natures: for the Hedg-hog as it cannot abide the wind;  
so hath it a natural Instinct to discern before-hand the

changes thereof, which in her knowledge she preventeth by turning the door of her Cabin ever from the wind: The Kings-fisher, as she naturally delighteth living to fly against the wind, so by a certain instinct of Nature, being dead, and hung up by the Bill in the House, ever turns her Halcion beak to that quarter the wind standeth in; and followeth it, as the Needle of the compass touched with the head of the Load-stone, ever turneth to the North Pole.

*Q. what is held to be the most soveraign Medicine against any infection or poyson?*

*A.* Plantane, which hath a marvellous vertue to deliver and assuage the same; and for further proof hereof, this Story following may confirm it, set down as it was related unto me from one that was an eye-witness of the same, in this manner, That a Toad being stricken on the back by a Spider, and so poysoned, the Toad beginning to swell, went instantly and did eat of a Plantane leaf, which grew near unto the place, and it was immediately asswaged, and she cured: Being struck again by the Spider and poysoned the second time, was likewise by the same remedy recovered: And being struck again the third time, and so poysoned as before, the party that beheld the former Remedy, goes instantly to the place, and for a Conclusion takes away the Herb, which when she being struck again, in her swelling, sought for and missed, and not finding any other near, so prevented of her Physick burst with the Venome: Which here I have inserted, to shew as well the strangeness of the Story, as the soveraignty of the Herb, and certainty of the cure.

*An Observation for women.*

**I**T is observed by the curious, that if a man be the first that a woman meets with, after she being newly churched, comes out of the Church door, it signifies that the next child will be a Boy, if a woman, then

then that it will be a Girl : But this we take to be opinion rather than probability.

*Of Hemlock.*

**A** Certain Country-man had a field overgrown with Hemlock, into which he turned his As to feed ; he comes shortly after, and found him (as he thought) dead ; the Country-man thinking him to be so indeed, began to fly him : A Physician coming by, imagined the reason, bought him for his skin ; and after he had bought him, quoth he, I will fetch him to morrow : In the morning when he came, he was recovered and alive, being awaked from the deadly sleep, wherein the Hemlock for a time had cast him : Which when the other saw, he repented him of his foolish bargain, as the other gloried in his crafty match.

*Of a Fly.*

**I**T is a Maxime that what is once dead, cannot be recovered ; yet a Fly, that worthless Creature, being drowned and dead, will be recovered again by laying her in warm Ashes. As likewise, the Cuckow that sleeps as dead all the Winter, is revived again in the Spring by the warm approaching rayes of the Sun.

*Of the Horse.*

**T**IS a Maxim in Farriers Hall, that the livelier and quicker a Horse is, the deeper will he thrust his head into the water when he drinks ; as the duller and slower, the more shallow.

*Of the Sabbatical River.*

**J**osephus in his History makes mention of a certain River that ebbs and flows six days of the week : and ever rests, without moving, on the Sabbath day.

*Like-*

*Likewise a second wonder.*

**I**N the Isle of Man are found at this day certain trees of Timber, and other wood in great abundance, many fadoms under the ground, which were thought thither to be brought and buried in Noahs flood, and not discovered till of late years.

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*Humane*

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*Humane Life Charactered by Francis  
Viscount Saint Albans.*

**T**HE World's a bubble  
and the life of Man  
Less than a span.  
In his conception wretched  
From the Womb,  
So to the Tomb;  
Curs'd from his Cradle,  
and brought up to years,  
With care and fears.  
Who then to frail  
Mortality shall trust,  
Eun lines the Water,  
and doth write in dust :  
Yet whiles with Sorrow  
here we live oppress'd,  
What life is best ?  
Courts are but  
Superficial Schools  
To dandle fools :  
The Rural parts  
are turn'd into a Den  
Of savage Men ;  
And where's a City  
from all Vice so free,  
But may be term'd  
The worst of all the three ?  
Domestick Care  
afflicts the Husbands bed  
Or pains his head ;  
Those that live single.  
Take it for a Curse,  
Or do things worse :  
Some wish for Children ;  
Those that have them, none ;  
Or wish them gone.

What

What is then to have,  
or have no Wife,  
But single thralldom,  
or a double strife ?

Our own Affections  
still at home to please,  
is a disease ;

To cross the Seas  
To any forraign soil,  
Peril or toil :

VVars with their noise affright us,  
and when they cease,  
VVe are worse in peace,

VVhat then remains ?  
but that we still should cry,  
Not to be born,  
or being born to die.

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*Con-*

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*Conclusion.*

**I** That this while have travel'd in a task,  
Unfolding Questions that like Riddles mask,  
And have their depths reveal'd, that secret found,  
VVhich craves more Art to answer than propound,  
From Jest and Epigrams have soar'd to th' skie.  
And joyn'd their lower use to things more high:  
Have wrote of VVinds, whose restless rage still dou-  
bles;  
Of Isles and Ports, and Rivers where it trou-  
bles  
In all which having past what I intended,  
My task is done, much added, here all ended.

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*F I N I S.*

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